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Egypt and the Sudan

Their Claim Upon the United Presbyterian Church for the Gospel.

BY REV. J. KELLY GIFFIN, D. D., KHARTUM, NORTHERN SUDAN.

THE very form of the statement of our topic, which has been assigned, assumes the need for Egypt and the Sudan of a pure Gospel. There is no nation or people on the face of the earth that does not need the Gospel. It is God's revelation of His love through His Son, Jesus Christ. "So belief cometh of hearing, and hearing by the word of Christ."

Some parts of the world, and some people, have a better knowledge of this Gospel than others. But the responsibility to *give* the Gospel, increases in proportion to the kind of knowledge and the degree of knowledge that we possess. The knowledge of the truth is not a selfish possession. "Freely ye received, freely give," is the Gospel rule.

But what is the need to carry the Gospel to Egypt and the Sudan?

Briefly it is this, that they do not have the Gospel. In Egypt about eleven out of every twelve persons do not have the Gospel. Even a larger proportion than this do not have the Gospel truth. There is a difference between possessing a Bible and having an intelligent knowledge of the Bible.

Out of a population of about 12,000,000 in Egypt, there are not more than 50,000 evangelical Christians. The remainder are largely without the Gospel truth, and largely without any knowledge of God's Word. And not only so, but behind error and prejudice, stubbornly oppose even being approached with the Gospel. The giving of the Gospel to such people, and persuading them to accept of it as God's Word, and instructing them to live thereby, is not an easy nor simple matter. But all of these things come within the scope of our topic.

The giving of the "bread that cometh down from heaven" is not like throwing food to cattle to be eaten or to be trampled upon. It is too precious and too essential to the world to be used in this way. The world in its foolishness and ignorance has always rejected the Gospel. The great mass of the people of Egypt and the Sudan have no sense of the burden of sin, and cannot feel their need of a Saviour. He who knows, by His own experience, that God is good, can alone press the invitation to "taste and see."

It is true that the Church of Jesus Christ is established in the Nile Valley, in Egypt, and we have faith to believe that it will never be rooted out; but

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rather it will be *rooted in.* It will undoubtedly wax stronger and stronger. It is gaining power all the time—power of life and influence. But the fact remains, that with all the evangelical agencies and influences that are at work —The American Mission, the Church Missionary Society and other Missions that have been at work ,—the great mass of people have not the Gospel.

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? The people of Egypt if left alone, could not reasonably be expected to carry the Gospel to their own people. The Evangelical Church might, and after a long time no doubt would do something; but they have a right to expect that help will come to them from outside—come to them from a people who *know* the truth. The more than 11,000,000 of Mohammedans in Egypt would have a claim at the bar of God for not having received the knowledge.

But some one will say, "what are those Missionary Societies doing? What is the Evangelical Church doing? What is the Coptic Church doing?" The answer can only be, "all that they are able to do, or all that they know how to do."

The Coptic Church is becoming wonderfully enlightened. But its priests and leaders are not missionaries, and do no aggressive christian work. Many of them are very ignorant, and the most of them have not felt the power of the Gospel at all. And if this is true of the leaders, what must be the condition of the people? *None of them have caught any vision of a redeemed Mohammedan world.* Even the Evangelical Church needs encouragement, strengthening and instruction.

All that can be said for the need of the Gospel in Egypt may be emphasized with regard to the Sudan. Its people are scattered and very ignorant, and it can hardly be said that the Gospel is even within reach of them. Beyond them again, to the East, is Abyssinia, with its denser population, and still further removed from the Gospel message. Certainly all these people have a need for the Gospel, and their claim for some one to supply this need is very evident.

But why come to the United Presbyterian Church? Why not to some other?

1. Because the United Presbyterian Church has already begun the work in the Nile Valley, it has sent its men and women, it has sacrificed of its life and money. For this God has blessed our Church both at home and in Egypt. Surely they would not even wish to look back, or give over their right and privilege to another. They have institutions in Egypt that are a great joy to them, and because of which, God has brought honor upon her.

But this work is not finished. It has just begun. It calls for more men and women to-day than at any time in the past. In some respects the need is even greater, because the enemies of this Gospel are in more active opposition than ever before. Here too the great battle with the powers of darkness, as embodied in the followers of the False Prophet, will be fought out. I believe the United Presbyterian Church will wish to fight to the finish. Egypt and the Sudan, along with India, brings to the United Presbyterian Church a terrible weight of responsibility toward Islam. There is perhaps no other church any greater; and largely because *you have begun that work.*

2. It believes in the Word of God. It holds to this Book, that we have always been taught to believe to be the Word of God, as the only revelation of God to mankind. It holds it in its purity and without mutilation, and above all it believes in it as "the power of God unto salvation to every one that believeth." No book of any doubtful authority will meet the need of the Mohammedan world, (nor any other,) blind, ignorant, steeped in sin, and yet holding with im-

CHILDREN OF ORPHANAGE, KHARTUM
SHOWING HOW THEY ARE RECEIVED AND HOW THEY APPEAR LATER.

plicit faith to the Koran as God's revelation to man. The people who take the Gospel to the Egyptians, must *believe* that Gospel and that implicitly. No doubtful message will avail.

3. Because the United Presbyterian Church has, in some measure at least, caught the vision. Its people believe in the redemption of the whole world, and that through Jesus Christ. They believe that there is no other name given under heaven nor among men whereby the world can be saved. It looks away down the ages, and it sees all nations redeemed through Him. In some measure too, it understands its part in that great work under the leadership of the Saviour of all men, and the King of all nations, and has fallen in line to do battle against His enemies. She rejoices in His leadership, in His power, and in the certainty of victory under Him. Her enthusiasm is that born of faith, and her service a service of love for all mankind.

4. Because God has abundantly blessed her in wealth, and the lovely lives of her sons and daughters. I know there is yet much unconsecrated of this and that; but God's Spirit is working mightily, and the most precious things that she possesses are being brought to the altar these days. The United Presbyterian Church *can* carry the Gospel to the Nile Valley, and I believe that she *will* do it.

"Being confident of this very thing, that He who began a good work in you will perfect it until the day of Jesus Christ."

"And he said, Go, and tell this people."

Isaiah.

The Sudan and Sudanese.

REV. J. K. GIFFEN, D. D., KHARTUM, NORTHERN SUDAN.

This instructive article was prepared for the previous study on Egypt and Sudan.—EDS.

THIS is rather a large subject to be dealt with in a single short article, but, perhaps, enough can be said to give a bird's-eye view of the country and the people without going into detail very much on any particular point. We shall begin with the

SUDAN.

Description: Broadly speaking, the term, Sudan, comprises the greater part of Central Africa, beginning with about the 18th. parallel N. latitude and ending with about the 4th. N. latitude. The name is derived from an Arabic word and signifies "The Land of the Blacks." We shall, however, confine ourselves to that part of the country known as the Anglo-Egyptian Sudan and to the people inhabiting that region. The northern boundary of this country begins near the second cataract near Wady Halfa and its southern limit is on the border of Uganda. Its greatest length is about 1650 miles and its greatest width from East to West, from the Abyssinian frontier to the French sphere of influence, a distance of about 1200 miles. The entire territory comprises about 950,000 square miles or about one-third the size of the United States of America. Unfortunately, a very large area of this vast section is and always will be practically valueless. Probably one fourth of the entire country is a hopeless desert and another fourth is just as hopeless swamp. According to Lord Cromer's report at the end of 1906 there were only 1,576 square miles under cultivation. At this date that area has probably doubled, but as yet nothing serious in the way of cultivating the land has been done. With the exception of a section of the Dongola province, no irrigation works have yet been undertaken by the government. Two or three companies have made small beginnings. There are many millions of acres of very fertile land awaiting the patient cultivator, for it will take several years before even the most fertile of it can be brought to a high state of cultivation. The most fertile parts are those bordering on the Blue Nile, and the Nile north of Khartum as far as Abou Hamed and that part of the Dongola province already referred to. Also large sections of the White Nile regions, and the great provinces of Kordofan and Darfur.

History: The Sudan has been under the dominion of Egypt since the year 1825, and up to the year 1898, with the exception of the reign of terror, during the life of Nahdi and that of the Khalifa as rulers, a period of about fifteen years. The country was ruled by Governor Generals sent up from Egypt, whose sole object was, with one or two exceptions, to plunder the Sudanese which they proceeded to do with a vengeance in most cases, slave-raiding being the principal occupation of some of them. The present government dates from September 1898, when the Anglo-Egyptian army was victorious over that of the Khalifa, at the terrible battle of Omdurman, where the forces of the latter were almost annihilated and the power of the Dervishes broken forever. Previous to the year 1825, the history of the Sudan is composed of a succession of tribal wars, slave-raids and massacres, of famine and pestilence and horrible cruelty from time immemorial.

Administration: The country is divided into fifteen provinces, each ruled over by an English "Mudir," or governor. The capital is Khartum, which is the official residence of the Governor General, Sir Reginald Wingate, whose palace is built over the spot where the hero Gordon, fell in January 1885. Some of the rose bushes planted by Gordon are still shown to visitors to the palace gardens. The largest city of the Sudan is Omdurman, which has a popu-

EX-PRESIDENT ROOSEVELT WATCHING SHULLA WAR DANCE.

MISSIONARIES AND NATIVES AT DOLEIB HILL, 2000 MILES UP THE NILE
WELCOMING VISITORS FROM THE GOVERNMENT STEAMER

EX-PRESIDENT ROOSEVELT ADDRESSING SHULLA WARRIORS.

lation of about 70,000. Other large cities are: Wad Medina on the Blue Nile; Suakin, on the Red Sea; Dueim, on the White Nile and Kassala, at the head waters of the Atbara river. These places are all at present connected by rail or river, except Kassala, which, however, is connected by telegraph as are all the principal parts of the country. The triple city, Khartum-Khartum North-Omdurman, is also connected by telephone. The Anglo-Egyptian Sudan is governed co-jointly by Great Britian and Egypt, the British and Egyptian flags flying side by side, on every administration building in the country. The chief officials are all Britishers, but most of the under officials and many of the officers of the army are Egyptians or Sudanese. The real rulers of the country are British, and well it is for the land and the people that such is the case. The Mohammedan sacred law applies in all cases where questions of the Mohammedan religion are concerned, no matter how oppressive or how degrading, especially to the female part of the population this law may be. It is the policy of the present government not to interfere in any way with the practices and customs of Mohammedanism, but rather to encourage them and prevent as far as possible the spread of Christianity among the followers of the Prophet. This is sure to prove in the end, a most unwise policy, for no country ever has prospered or ever can under Mohammedan rule. For a short time all Christian schools were prohibited, but at present are permitted under rather galling conditions, nevertheless all such schools are prospering in spite of all restrictions. The government is establishing courts of justice all over the country and the people for the first time in their long history now rejoice in the honest administration of justice. The slave trade has practically been abolished and slavery, while it still exists, must, because of the regulations now in force, die a natural death in about one generation from the present time.

Climate: The climate of the Sudan is that of the Torrid zone, only intensified because of the low elevation above sea level and the large extent of desert, and consequent lack of vegetation,—all this coupled with the practical absence of rainfall in the Northern Sudan make that region almost unbearably hot to many white persons during nearly one-half of the year. In no part of the Sudan does the mercury fall below forty degrees Fahrenheit, while it frequently rises to 120 in the shade, during the hottest part of the year. The vicinity of Khartum is noted for its terriffic sand storms, especially during the months of May and June. It may be said that there is not much of the year when there is no dust in the air, but it becomes most oppressive during the months named. The sand storms, awe inspiring in appearance as they approach and terrible in their effects on the inside of a house, are at the same time very beneficial to the country as they clear the atmosphere and usually cool the air for a number of days afterward. What little rainfall there is in the district of Khartum generally comes during the months of July and August, but in the country farther south it is very heavy and continues for five months of the year, usually beginning in April.

Rivers: The country is drained by the following rivers: Nile, White Nile, Blue Nile, Gazelle and Giraffe rivers and the Atbara. It is the Blue Nile and the Atbara that furnish the fertilizing mud for Egypt. Both of these rivers take their rise among the mountains of Abyssinia. They rise very rapidly and having a very swift current, bring down immense quantities of sediment, a great part of which is apparently held in solution for a distance of nearly 2000 miles and then gently deposited over Egypt. This "Gift of the Nile" has been bestowed upon Egypt annually for thousands of years and has

made it the richest land, agriculturaly in the world.

THE SUDANESE.

The word "Sudanese" is rather broad in its meaning. It would naturally mean those who have the Sudan as their native country. The Sudanese are not one race, but many, and frequently very much mixed. The real Sudani is a black man, who may belong to the far south or to the far west or to the great central region. There are also various tribes of Arabs who may properly be called Sudanese although they do not belong to the Negroid races. They inhabit the northern part of the country, as well as the Blue Nile region and the province of Kordofan. Besides these, there are the

TYPE OF SUDANESE.

various mixtures, such as the offspring of Egyptians and Sudanese, of Abyssinians and Egyptians, of Sudanese and Abyssinians and a few of foreign mixture. Fortunately, I think, for the country, the latter class is not very numerous.

We shall speak of the two main classes only, the Blacks and the Arabs. The Black has little history. None at all written and very little that is reliable handed down from father to son. He has never had a written language, and until comparatively recent times he has not come in contact with the white man, and as a consequence, he knows nothing of the rest of the world. In his native haunts he has not changed for ages, and left to himself, he shows no evidence that he ever would change. His history is one of bloodshed. Sometimes one tribe predominating, at other times, another. Blood feuds are kept up and zealously encouraged for generation after generation between different tribes and frequently between different villages of the same tribe.

The Black man has been a keeper of flocks and it is in these that his wealth chiefly consists. He is very jealous of his cattle and seldom slaughters one of the herd for food even when perishing of hunger. He however, frequently devours the carcass of one that has died. Had it not been for the frequency with which the deadly cattle plague has swept off the herds for years, there would scarcely be room enough even in the vast Sudan for the cattle that would exist.

The Black is not given to much worry, but is a happy go-lucky fellow. He certainly can never be charged with his white brother's over-anxiety for the things of the morrow. His motto seems to be, "Never do to-day what can be put off till to-morrow." He is brave to a high degree, and, when properly led, is a very formidable soldier. He is usually much less easily discouraged than the Egyptian soldier under the same adverse circumstances. He has been for so many centuries oppressed and deceived by foreigners that he is suspicious of all outsiders, but under the present benificent government this is fast disappearing. He is now for the first time in his long dark history receiving justice from his rulers.

In personal appearance the Sudani is tall and straight, and as is stated in the 18th chapter of Isaiah, "smooth," also

many of the young men and women might easily pose as models of figure for their white brothers and sisters. Many of the men have fairly coarse straight hair, which they take great pride in arranging in fantastic shapes by the help of a pomade of wood ashes, grease and other ingredients. Their clothing consists of a *coat* of grease and ashes, the tiresome monotony of which is frequently broken by a string of ostrich egg shell beads worn around the waist, a huge ivory bracelet worn above the elbow, a yard or two of brass wire wrapped around the wrist, a bit of calf skin tied about the ankle and the outfit is touched up by an ostrich feather waving from his elaborate head gear. Occasionally one with an especially artistic eye has two rows of little holes burnt into his forehead. They also "wear" a club and one or two spears, and when on the war path, or attending a big dance they carry a huge shield made out of the skin of some animal. More recently those who have come in closer contact with the white man affect a little cloth.

The female part of the population occasionally wear a robe of a calf skin or of the skin of the gazelle. This is especially true of the Shulla tribe, but the women of many of the tribes wear the same attire in which Eve made her first appearance in public.

The people exist on "dura," (a kind of corn), milk, fish, fowls, game etc. They are exceedingly fond of the nut of the Doleib palm, which they seem to consider a special delicacy. They cultivate a vile sort of tobacco which both men and women use to excess, the same pipe often doing service for a whole circle of acquaintances.

Their stock in trade is cattle and women. A female baby is never unwelcome among this people, no never. She is even more valued than a cow, which is saying much, because when she grows up she may be sold for many cows, to put it more mildly, she may be given to a husband for so many cows and her father's herd increased by that number. Happy the man who has a household of many daughters, sons are quite a minor consideration. The number of a man's wives nearly always depends on the number of the cows he may possess.

The chief occupations of the people are the cultivation of dura, the herding of cattle, fishing and fighting, hunting and hair-dressing, chewing tobacco and drinkin *"marissa," at all of which they may be said to be fairly expert, especially at the two last mentioned. Their amusements are dancing and mimic warfare, including fencing, at which they are very skilful. Their chief musical instrument somewhat resembles a guitar, the strings of which are made of single hairs of the tail of the giraffe.

THE ARAB.

The Arab part of the population of the Sudan is much the same sort of Arab as is to be found in other parts of the world. He is a keeper of flocks as well as a cultivator of the soil. He is usually crafty and treacherous. His whole life is governed by his holy book, the Koran. In that book he live and moves and has his being. He has always looked upon the black as his legitimate slave and still does so. He possesses more literature than the Black, but very few can as yet read or write, at the same time there are few villages which cannot boast at least one scribe who writes and reads for his fellows.

The population of the entire Anglo-Egyptian Sudan is estimated at about two and one half millions, and is rapidly increasing. The people for the most part at present seem happy and contented and so far not affected by the nationalistic spirit so prevalent now in Egypt. The people, especially the Arab part of them, are still somewhat fanatical, and will probably remain so until the generation which knew the Mahdi and Khalifa passes away.

The tendency of everything in the

*This beverage is made of dura.

Sudan is toward Mohammedanism, and unless the Christian church arouses herself mightily the whole of what is now the heathen Sudan, will be Mohammedan, and that within the next generation or two at most. The clear duty of the church is to strike hard and fast now, before the opportunity passes forever.

The Black man is very susceptible to the teaching of Mohammedanism, because it allows him so much that his carnal nature craves and which even his own low standard of morals forbids him. I firmly believe in the power of the Gospel of Jesus Christ to triumph over all other religions, but I am persuaded that if the Black first becomes a Mohammedan his conversion to Christianity is a long way farther off than it is at present.

The American Teacher's Opportunity in Egypt.

MRS. JEANETTE W. McCLENAHAN, ASSIUT, EGYPT.

THE reference is to the young man or woman who accepts appointment for the usual period of three years as teacher in one of our Mission Schools. Such a teacher does not undertake the study of the Arabic language, but gives instruction in English and through it as a medium in religious or secular subjects.

The stations at which such instructors are appointed are: Cairo, Alexandria, Assiut and Luxor. One or two have also been appointed for Monsurah, Zakazik and Tanta.

At Cairo, the work is in the Boys' or the Girls' Central School, or in the new college for girls. At Alexandria it is in the Boys' or Girls' Central School. At Assiut, it is in the College, or in the Pressly Memorial Institute, our boarding school for girls. At Luxor it is in the Girls' Boarding School. At the other stations it is in the day schools.

In any case, the newly arrived teacher finds herself (or himself) in an environment quite different from what she has been accustomed to in America. It is probably her first introduction to the East—to a country where a strange, not even European language, is spoken. She finds herself standing before a school full of foreign pupils, in foreign dress, with oriental customs, ideals and ambitions, looking up to her and a few others for guidance.

She finds herself in the Mission with its traditions and conditions, and methods of adaption to the environment. She feels that it is her duty and privilege to acquaint herself with the problems of the Mission, and to identify herself with the new and untried work. Now what opportunity does she discover?

1. Probably the most conspicuous is the educational opportunity. The essential item in the educational she imparts is the religious one. However much she may find of secular studies in the school, she soon discovers that the great purpose toward which it all trends is to lead the pupils to Christ. This is the essential thing in her work—the only factor by which her success or failure during the time of her service can be measured.

Daily her pupils expect her both to be an example, in a very conspicious way, of what Christianity can produce in character, and to show the intrinsic superiority of the Christian faith over all others. Moslem girls are discovering in her what another religion has to offer; Copts and those of other degenerate oriental churches, are to be awakened to a realization of how far the ideals they have known are from those of the open

Bible, and the teachings of Christ. Even a language lesson in English, or one in geography or history or science or music, may afford daily opportunity for showing the unequaled ideals and results of the Christian faith and life.

How eager the students will be to learn, as compared with the students at home! To these girls the most commonplace truths may be sublime. How often the students will invite her away from the subject in hand, to have her state, in a way that they can understand, the simple ideals which have uplifted individuals and nations.

2. The second opportunity will be that of participating in the direct evangelistic operations of the school in which she works. This means the religious organizations of the school and the Mission community — the Christian Endeavor meetings, the student gatherings, both public and private, the personal work with the hungry souls who have no other one to whom they may look for direction in the highest and deepest things of life.

The oriental girl and woman is an absolute stranger to the exalted hopes, joys, inspirations and ambitions which the American teacher can place before her constantly. When the teacher has gained her confidence, the opportunity comes every day. The girls will not pretend to set up ideals contrary to those of the teacher whom they see to be in earnest, but will defer to her in public and private. For the oriental, often all unconscious, looks to the occidental for something better than the worn-out East can produce. The teacher can organize the pupils, guide them out into new ideals and purposes and lead them to Christ.

The young woman teacher (though perhaps less, at times, than the young man who comes out in a similar position in a Boys' School) may go regularly on Sabbaths to preach in the native congregations and gatherings in and about Alexandria or Cairo or Assiut. She can encourage the natives themselves to go out to do such preaching, or can go herself and preach and instruct, with a native teacher or student to interpret. She can counsel with them on committees of the religious organizations, and lead them into a larger activity.

3. The third opportunity will come in carrying out and establishing the work of the permanent missionaries. Because of their very experience and consequent more thorough knowledge of the environment and the character of the people and their acquaintance with the language, the permanent missionaries can or ought to do more comprehensive and exhaustive work. They have the planning and superintending to do; the teacher has the opportunity of, in a large way, filling up the detail and carrying out the work planned by the mission in general and the local missionary in particular.

During the five school days of the week and on Sabbaths, she may enter into the whole field of the Missions operations, and be the means of making effective the whole scheme of the Mission' s plans in her sphere of influence. The importance of this co-operation becomes best apparent when some one fails to discover the opportunity and thereby retards the work, or perhaps creates a tangle by doing so.

4. A fourth opportunity comes in utilizing the period of one's three year appointment for a study of the conditions and work of the Mission, in view of future years of service as a permanent missionary under life appointment. One is not always able to decide for a life service in the foreign mission field with what light she may get in America; she may by the opportunity given in this three year period, discover sufficient reasons why she should or should not identify herself permanently with the work.

Some study may be made of the methods and facilities of the work, the language, one's own adaptation to it and to the workers, the question of health and other problems, with conclusions which are often indicative and enable one to decide as to the call to the foreign field. In the meantime, she is developing and

growing into a more efficient worker for the Master in America or in the foreign field.

She has opportunity of travel, visiting not only Egypt, but the Holy land, with perhaps trips to Greece, Constantinople, and the Sudan and to Europe coming and going. Her vision is widened by travel and experience, and by participation in the activities of the Kingdom.

What has been said of a young lady coming on this appointment may be said, (and perhaps more,) of the opportunity for a young man. He has more liberty to travel alone, if he prefers, and to go about among the churches and see the work outside of his station. He may utilize the period for becoming most efficient in later years as a missionary, a pastor, or as a layman. It is the testimony of those who have come themselves, and of those who have followed their careers, that they have become stronger, more efficient men and women in the service of God than would have been expected had they not had this opportunity.

A Very Interesting Letter From Mrs. H. C. Campbell

Written to the Women's Board En Route Through Egypt.

Benha, Egypt, May 17, 1911.

We arrived in Assiut on the fifth of April about 7 p. m. Drs. Alexander, Moore, Findley and Grant, Professor McClenahan and the Misses Work, Crisswell, Robinson and others were at the train to welcome us. For the first time we were separated, Mrs. Hill going to the Pressley Memorial Institute and I to Dr. Alexander's.

Dinner was served promptly on our arrival. The Alexander family consists of the Dr. and his wife, and Mr. Camp, Miss Whitesides, Miss Hartman and the French teacher in the Pressley Memorial Institute, whose name I cannot spell, Mr. Oyler and myself were guests.

Mr. Camp and Miss Whitesides are short term teachers in the college. Miss Hartman is in charge of the boys' dormitory in the old college building, she is German and a good housekeeper. Miss Whitesides is teacher of science in the new college, is a graduate of Vassar, post graduate of Wellesley and later assistant professor of astronomy in last named college. She has another year to serve here, after which she desires to apply for appointment as a missionary under our board. She is a member of the Dutch Reformed Church in the state of New York, plays the piano well and will have completed half the course in Arabic before she leaves Egypt; is now doing a lot of voluntary missionary work.

The Alexanders and the McClenahans live in old college buildings; apartments having been arranged for them. All our missionaries in Egypt live up stairs—some on third, fourth and fifth floors! When you get there the homes are very comfortable, although they must be very cold in winter and no way of heating them. The old college buildings are in a very good location and look very fine with the fountain and tall palms and many kinds of roses and blooming flowers in the front garden.

Dining rooms and dormitories in the rear with a fair sized campus— not grass, but gravel,—all the above are still in use as the new dining rooms and dormitories are not yet erected, although 125 students *do* live on the new college grounds in part of Johnston Hall, the remaining 525 being cared for in the old quarters, 650 in all. The day after our arrival Dr. Alexander took us to see the buildings where the work was commenced more than half a century ago—Dr. Hogg's

first residence and the place where he opened the first school for boys and Miss McKeown's first school for girls, etc.

The mission owns none of these old buildings now, which is a good thing as the localities are not very good at this time. Assiut hospital next demanded attention although its moving spirit, Dr. Henry was in America. It is built in a very desirable locality and is three stories high. A great amount of work is being accomplished through its very complete staff; Drs. Henry, Findley, Grant, Moore and Aziz, the last named is a native Egyptian, who received his medical education in Chicago, where he remained for more than three years. He is a very good doctor and a fine fellow. A small two story building in the front of the lot is called the clinic.

On the first floor Dr. Aziz does what we would call free dispensary work every morning and one of the doctors has the pay out-door patients on the second floor. While the patients are waiting their turn for treatment, the Bible is read and explained to them just as is done in India. The hospital has its own laundry and bake house, also electric light plant. It is self-supporting, except salaries of missionaries, through fees from patients and also from fees earned by the doctors in practice outside the hospital. Both men and women are cared for and there seems to be no trouble about the sexes entering the same door as in India.

A nice three story building on hospital property contains three flats, which are used as residences by Drs. Henry, Findley and Moore, Dr. Grant having a suite in the hospital building. *These flats were erected* by the *earnings* of the *hospital.*

Rev. Mr. Moosa, who was educated in Xenia Seminary, was the evangelist of the hospital. He daily visited every patient, read and prayed with them and led many of them to the risen Lord. He was a patient in a private room the day I was there, but was unconscious and died in two days—deeply mourned by all—the very servants wailing on the verandas. His funeral services were held the next morning, Sabbath, in the native church which was packed with people.

THE LATE REV. IBRAHIM MOOSA AND WIFE, FAREDA, IN MOHAMMEDAN COSTUME.

Mrs. Hill went with Mr. Owen, a teacher in the college, to a native village for Sabbath services at 8 a. m., and I went with Mr. and Mrs. Hickman, our missionaries to another. Before our service began at 8:30 a. m., Mrs. Hickman, the native school teacher, and myself went one way through the village, stopping at every house and urging all the women we could find to come to church, even went into the women's side of the Coptic church and invited those present to come to us later (about ten of these came). While we were thus going into the highways and hedges, Mr. Hickman and a native man went another way, stopping at every house and urging all the men they found to come—in this fashion we started at last to the new brick church followed by large crowds of men and women, and of course children.

The Church is located at the foot of a range of hills which are honey-combed with ancient tombs. It has no plaster, no windows, although window frames are built in, and nothing but a sand floor; a few rough benches and a table comprise the furniture, and yet at that morning service there were on one side one hundred men and twenty boys, on the other seventy-eight women and almost countless babies and children.

A student from Assiut college preached a very earnest and eloquent sermon in Arabic. When he was nearly through we saw the funeral procession of Mr. Moosa coming. Mr. Hickman asked the women to await our return and we proceeded in our carriage to the cemetery. Four black horses drew the hearse, the casket was black, profusely trimmed with gold. When they arrived at the cemetery six men carried the casket to the sepulcher owned by a wealthy Christian. Instead of "rolling away the stone" this one was opened by raising an iron door, the casket was pushed in and the door dropped into place. Like his Master he lies in a borrowed tomb until other arrangements can be made.

We were the only ladies—Mrs. Hickman and myself present—and we hurried back to our waiting women. All were very quietly and patiently sitting till we would return. I spoke to them from a full heart and the "love of God which passeth understanding," the student who had preached, interpreting. How eagerly they listened and how glad they seemed to be to have us with them. Like our Lord "the common people hear us gladly" and my heart yearns over them, they are so trusting and child-like.

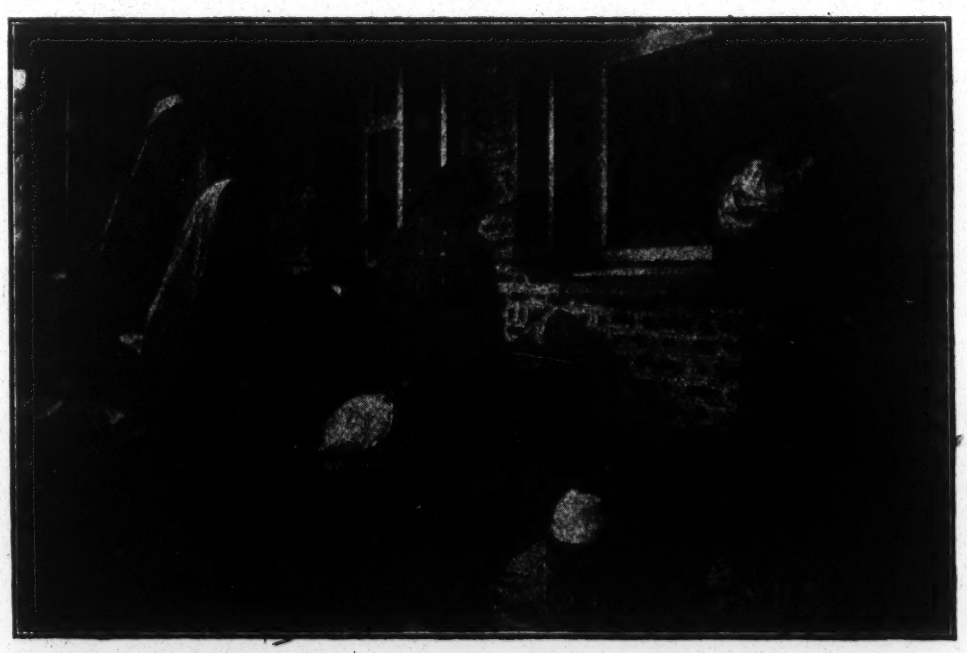
After the talk they crowded around us, kissing our hands and praying for blessings upon us, but the burden of their cry was "Send us a preacher who can also teach our children." It gave me a heart-ache for when college closes they will have no preaching until it opens again. We were entertained at a fine "tea" given in our honor by Mrs. Fanons, she was a daughter of the wealthy Weesa family here and her daughter is a member of the Alumni of the Pressley Memorial Institute. The father is a very prominent lawyer and they have ten living children. The house is magnificent, with its rich rugs, cut glass chandeliers, heavy carved furniture, etc. Tea, all sorts of cake (made by the daughter who was taught how by the American missionaries.) I never ate better and queer Egyptian candies. Guests were very elaborately gowned.

This was our first peep into wealthy oriental life and was very interesting. The next day I was taken to the Pressly Memorial Institute and Mrs. Hill and I were there together during the rest of our stay in Assiut. There are 135 day pupils and 135 boarders. They are fitted for college and in addition are taught domestic science, viz: cooking, housekeeping, plain and fancy sewing, music and French. Miss Robertson, (Miss Anna Milligan's niece) is music teacher, a real missionary, her mother lives here with her; she also has a daily Bible class and helps in every way possible.

Miss Ruth Work and Miss Crisswell are missionaries in charge and grand ones they are. A cousin, Miss Mary Work, is a short term teacher and a fine woman, working as much as any missionary. Their life is very arduous but they are all happy in their work. The first evening I was at Dr. Alexanders, I heard singing about 7 p. m.—looking out of my window I saw a group of young men sitting on the gravel, from seventy-five to one hundred of them, all were heartily singing a psalm and then followed earnest prayer, during which all rose to their feet. I learned that these meetings had been going on for *two months*, that neither professor nor teacher had suggested them, but the boys themselves were keeping them up.

All the time we were in the city they continued and often the voice of praise and prayer could be heard late in the night. During the same period a similar

ONE OF THE WARDS, TANTA HOSPITAL,



THESE CHILDREN, ALL MOSLEMS EXCEPT TWO, ARE PATIENTS IN TANTA HOSPITAL.

See July Magazine, Dr. Anna B. Watson writes of the Hospital Work.

spirit was moving the girls in the Pressly Memorial Institute—they too were holding special meetings. The week previous to the communion in the new college chapel *sixty-three young men and twenty-seven girls* were received into the church. On Friday before the communion these girls asked the privilege of fasting, which was granted. They did not eat a bite from supper Thursday evening until breakfast Saturday morning, but spent the whole day in prayer, praise and meditation. The teacher went in at times during the day and talked and prayed with them. The college chapel was crowded on the morning of the Lord's day. Six hundred and fifty young men and about one hundred and fifty girls from Pressly Memorial Institute, also all the missionaries of the station. After the sermon by Dr. Alexander he read the names of the ninety young people who wished thus publicly to confess Jesus Christ.

I have never witnessed a more impressive scene, as the names were called one by one, they arose and stood reverently until the entire number were standing—I could hardly see for my tears, when I remembered what it meant to many of these dear young people, not encouragement and sympathy as at home, but persecution and sacrifice—but the best is to follow—the meetings did not cease when the communion was over, but are still going on and many are deciding to be on the Lord's side. Pray that the church here and at home may receive such an outpouring of the Spirit that these babes in Christ may be properly shepherded and led into a deeper Christian life. I would rather have been present at that communion than at all the other functions and interesting places in all Egypt.

Prof. McClenahan took us out to visit the new college grounds. I have not time to write nor you to read a full description of the grounds and buildings. Suffice it is to say that all are *fine* beyond my expectations. The W. J. Sawyer memorial and the handsome bell which our dear Mrs. Porter sent as a memorial of her sainted father were the special objects of interest to us.

One of the Weesa families had recently buried a baby boy, so we were especially favored when Mrs. Alexander and "the ladies" received an invitation to luncheon. I have never been a guest in such an elegant and costly home. Mrs. Alexan, another member of the same family also invited Dr. and Mrs. Alexander, the McClenahans, Miss Ruth and us to a dinner of twelve courses. Fuller descriptions of these may safely rest until we meet, I only mention them to show you the standing of our missionaries in this city and the result of their labors—for all these wealthy people are *Christians now.*

As our board supports nothing in Assiut but the unmarried missionaries I shall not take time to tell you in detail of the annual entertainment of the Khyatt school for girls with its program three and one half hours long. Mr. Khyatt was so pleased with our work for girls that he built a school at his own expense and pays all the cost of maintenance, except the salary of the woman missionary, who has entire charge of the school. In his will his son is ordered to continue this work. Miss Rena Hogg is in charge when she is here. During her absence Mrs. Hickman and McClenahan are caring for the school.

On The Ibis.

Our next visit was to the "Ibis," the boat which has been in the service of the mission for fifty years. As it was over twenty years old when it was purchased you can readily see that like some other things "it is not as young as it used to be." Rev. and Mrs. William Reed and their three lovely children are now living in it and doing missionary work along the Nile. Mr. Reed met us at Minieh and then we went down to the river where four of his sailors and a "Fellucca," a boat like a life boat, were waiting to take us to the "*Dahabeyah*" or house boat, the "Ibis." The men rowed up

stream for a little while and then three of them pulled us up stream by a rope which was fastened to our boat while the fourth man steered. In this fashion we proceeded up the Nile for two hours.

It was evening and delightfully cool; we watched the sun drop out of sight and tinge the whole horizon with rosy glory tints. I fondly thought that the monarch of the day was hurrying away in his golden chariot to wake up all the dear people in Pittsburg to the duties of a new day. We passed many of the queer looking sail boats that they have here, which seem like huge white winged birds —flat sandy wastes nearby and then long stretches of cultivated fields of all colors with tall palm trees everywhere made a landscape long to be remembered. All the while we chatted with Mr. Reed and little Mary about home and the dear ones there,—his first born daughter, Faith, is in little Washington with her grandmother, —about the church and the appropriations and new coming missionaries, etc.

As we neared the *Dahabeyah* Mrs. Reed and the children were watching for papa and the "ladies"—I simply cannot describe that boat—suffice it is to say that we were soon seated in the little cabin enjoying a nice dinner which had to the great delight of the three children "pudding for dessert." A comfortable bed and a good sleep put us in good shape for the opportunities of a new day.

While at prayers up on the little deck, the native pastor or "Kasees," of the village of Abaideeya Sultan Pasha, came to take us to his place. We declined the offered donkeys and walked through blazing sun and hot sand—only 8 a. m. —for about half an hour, when we were met by the school teacher and some other men who escorted us through the narrow crooked dirty streets, to which we have become accustomed, until we reached the mud school building of two rooms, which were well filled with more than one hundred women and about as many babies, seated on benches about the wall and as close as possible on the mud floor. The Kasees took charge of the meeting, taking off his Tarboush, as he did so, which is very unusual.

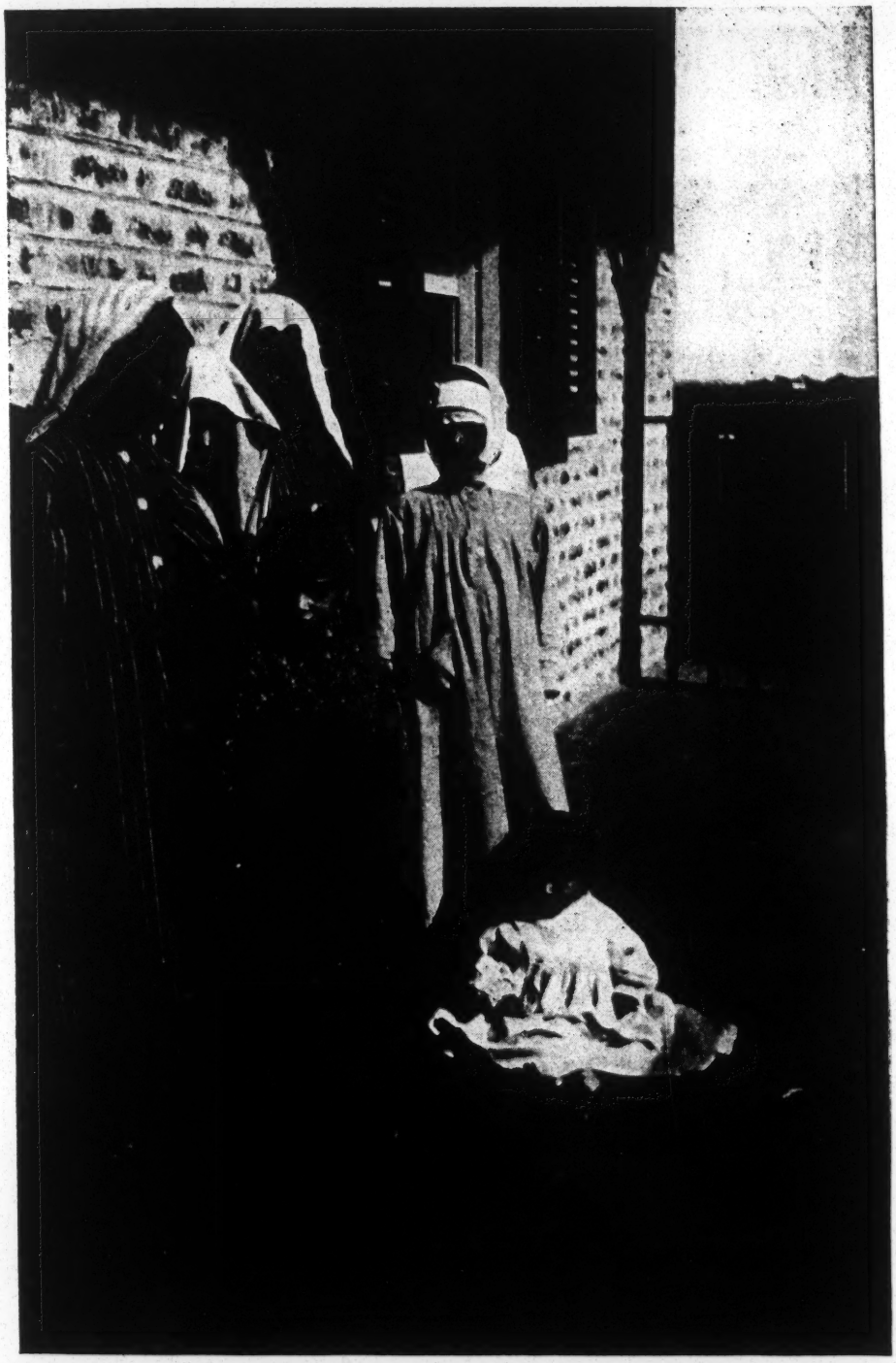
Singing was general and hearty, although only *six* of those present could read, reading and prayer followed after which he began to ask questions, beginning with the creation to David's time and then, taking up the life of Christ. Never have I heard more prompt replies, which Mr. Reed said were correct. Then *every* woman present repeated a verse of scripture, standing as she did so.

Mr. Reed has 100,000 verses printed at one time on gaily colored paper and perforated as a sheet of postage stamps. These he distributes wherever he goes, and those who can read the Arabic read and teach them to those who cannot.

In this way a wonderful amount of memorizing is done. Mrs. Hill spoke to them on the "Word of God" and I followed on "Jesus the Saviour of Women." How pleased they looked as our poor words were translated to them and how glad I was that I had a chance to tell them of the only God who loved women just as well as he loved men. All crowded around us, kissed our hands, patted us and told us over and over how they loved us till our hearts ached in pure love and sympathy. We stopped at one house which had the little verses and scripture cards stuck all over the mud and *manure* walls—returned over the same hot sands to the *Dahabeyah* where a nice dinner was waiting, then to our beds to rest and write until three o'clock when we have a cup of tea.

As this is Saturday, the day before the Coptic Easter, we all go in the *Fellucca* to the Coptic cemetery down the river about two miles.

About ten days before Easter the women begin baking and preparing large quantities of food and *every* member of the family goes out to the cemetery where the bodies of their dead lie, no matter how far away it may be. No day



PATIENTS IN THE CHILDREN'S WARD

AT THE HOSPITAL FOR WOMEN AND CHILDREN AT TANTA, EGYPT.

EX-PRESIDENT ROOSEVELT AND MISSIONARIES.

AT THE DEDICATION OF THE GIRLS' COLLEGE, CAIRO, MARCH 28, 1910.

is set for their arrival, but they *must* be there on Saturday. As you know they do not bury in graves, but in tombs or sepulchers. These all have a room or rooms over them, in which the friends live until the day after Easter, when all return to their homes and observe the great feast of the year "Shemen Noseem." The cemetery looked like a great county fair, sellers of all kinds of food and drink line the narrow streets and call out their wares at the top of their voices.

A walk of ten minutes through throngs of beggars and women with jars on their heads going to the river for water, brings us to the Coptic Church. It seems to have been dug out of the sides of a cliff, a couple of flights of broken steps take us by an evil smelling pool of water where the women bathe for ceremonial purification and leads us into a cave whose walls are lined with brick, broken and defaced. A wooden screen divides the space in two parts, behind which the priest officiates. The air reeks with the smoke of incense and the breath of the people who crowd around us.

Many hands are outstreched and voices clamor for "backsheesh." The whole scene is dark and foul and as irreverent and unlike a church as one could imagine. We are glad to get out into the open air and across a narrow ravine, along the sides of which, as it is the hour for the evening meal, all sorts of strange looking viands are being cooked and offered for sale. The policeman clears a path for us and we are followed by a crowd that seems to number hundreds. A man who knows Mr. Reed invites us to his place of mourning. His father is buried here and above the tomb two rooms are built, one is used as a kitchen and the other is a place where the women sleep at night and sit by day. Piles of rugs, comforts, etc are piled in a corner.

In front of the sealed stone the women sit and wail every morning and evening, the rest of the day is spent in visiting and feasting. Dishes filled with the daintiest of food are placed in front of the tomb that the dead may come at mid-night and share the good things. They believe if the families do not come and act thus before and during Easter day that the dead may be honored, those in the abode of spirits are ashamed and forgotten and terrible ill luck will surely befall them.

Sadly we wend our way through the curious crowd, praising the Lord that we are Christians through His love and His blood. The next day we attended a village church full of the usual reverent worshipers.

The day is intensely hot so we do not go with Mr. Reed to another village at 4 p. m.

Mr. Reed is a very spiritual man and a "hustler" for work in which his wife is a great help and a very sweet woman. Next day we lift anchor and gently float d own stream where we tie up in front of the city of Minieh. Two women call, Sitt Fareeda and Sitt Athena, the latter is the Christian head of a Coptic girls' school There are three native churches here, 1st, 2nd and a mission church built by the latter in the suburb of Omdurman.

In the evening we attend a crowded meeting in this mission, where Mr. Reed preaches with great earnestness. As usual we shook hands with all the women and many of the men. A rich elder of the second church invited us to one o'clock dinner with him the next day, and Sitt Fareeda asked us for supper at six p. m. Sheikh Hanna sent his private carriage to the landing with us and will send it to take us on our rounds tomorrow—when we will visit the blind wife of the deceased pastor of the first church and as many other people as Mr. Reed shall dictate. I pass over the fourteen course dinner at Sheikh Hanna's palatial home and the supper at Sitt Fareeda's where Sitt Athena carved the turkey without knife or fork and mention in passing that the "Kasees" is a fine looking man of forty, who married his wife when she was fourteen, six years ago. Here at his home we find a nice new baby and a lovely

young woman of twenty. Her father and mother were married when they were about twelve years of age and they are only fourteen years older than their oldest son!

As all the reception rooms in this land are on the top floor of the house which may have either three or four stories, we begin to get tired when we have made about a dozen calls, even though we have partaken of Turkish coffee or Egyptian sherbert in each one.

After having a women's meeting well attended in the second church at which we both made addresses, we bid farewell to Minieh and go down the river and the next day we leave the kind Reeds and go ourselves to Feshu, a journey of two and one half hours. We are both so tired that we each stretch out on the seat in our compartment and sleep soundly nearly all the way. Dr. and Mrs. Hanson are waiting and we soon feel that we are at home, although they are Episcopalians. One of the wealthy Weesa's has a factory and a large village near Feshu. No doctor for miles and miles and people dying for lack of attention.

Dr. Hanson and his wife agree to come out on the salary offered by Weesa Bey. They have opened a mud hospital and have a daily clinic. They attend our native church and she helps teach in our girls school with English and arithmetic. It is an out-of-the-way place and they are the only white people there. The poverty and dirt are indescribable yet we have a self-supporting congregation here. They are young, charming people with an only child, John, aged three. Their nice bungalow was very neat and charming in its furnishment and we had a very pleasant evening and a good night's rest.

Next day we visited our schools, girls and boys, the church and the pastor's family. He was out of town and at one p. m. we were on our way to Biteh where Rev. Mr. Walker, who married Bessie McCrory, is to meet us. Feshu and Biteh are both in his district. Three of the native members, the Sudanese who is stated supply and Mr. Walker are all waiting as the train pulls in. A walk through the hot sun of half an hour brings us to the new little stone church, which has been paid for, every cent by the people themselves.

A young graduate of Assiut college was sent to Beni Suef to occupy a government position. There were no other Christians in the town of 20,000. He invited three of the men who worked in the same office to his house one evening. He read the Bible, sang and prayed; they agreed to come back and did so weekly, others joining them, as time went on until at the end of three years there were forty persons ready to confess Christ. Many of these were men whose wives felt that they were disgraced and that the lives of their children would be taken as a punishment. The church at Beni Suef received them, and they went to work with a will and built a nice stone church. Several of them are pretty well off and said "We will not have a penny from the outside." Their number has now grown to sixty.

We called upon six families who were members and upon one wealthy brother who was not. Train time arrived and tired and weary from tramping about in the sun we started for Beni Suef

Here Mrs. Walker and Miss French met us and we were soon seated at the dinner table, then prayers, following which we almost tumbled into bed and sleep—praising our Heavenly Father for all we had seen of His glorious work upon the hearts of these people.

Breakfast and prayers are over. Have my hat on to go with Mrs. Harvey to visit girls' schools. As I wish to mail this en route must write "to be continued" on my story. You are all at Greeley, will send a cable today to let you know that our hearts are with you in fondest love and longing.

Lovingly,

Elizabeth M. Campbell.

Foreign Missionary Correspondence.

India.

Mrs. W. T. Anderson Writes of the Jhelum Presbyterial at Rawal Pindi.

"And thy daughters shall be as corner stones polished after the similitude of a temple."

We workers in this land have so much of contact with the gross and appalling ignorance of the country—notably of the women—and are so constantly impressed, and depressed, and distressed, with it that it must needs be that we speak and write of it constantly; since out of the abundance of the heart the mouth speaketh. So the general impression among the workers and readers and missionary students at home doubtless is that of "the poor benighted Hindu" that they are "a mass of ignorant heathen," or if Christians, but little removed from that.

I think I am quite safe in saying that at our Jhelum Presbyterial Missionary Society meeting, which took place last week at Rawal Pindi every one of the American women were surprised at the great show of ability and efficiency among our Indian delegates and visitors. If it was a devotional or praise meeting, or the study of a Bible character, the one dealing with it went right to the heart of the matter and gave us the very essence of the subject. If a matter of business, she rose with due decorum, addressed the chair and made her motion in good order, waiting to discuss it till it was seconded and regularly before the meeting, which she then did in a very intelligent manner and fair and kindly spirit.

She also seemed quite satisfied with the decision given by the vote, however it might vary with her opinion, which could not always be said of assemblies in which I have sat. She had as chairman, the work of a committee to report, she read her written report distinctly and handed it to the secretary in perfectly good order.

But I think she surpassed herself when it came to five minute speeches on assigned phases of the subject on which Miss Mary Lawrence conducted a conference the second evening, "The Service of Christ." Upon the call for the presentation of her phase of the subject she arose and gave us a well prepared article, confining herself strictly to the special subject she had in hand, as well as to the time limit, and sat down without the tap of any bell or the surreptitious pull at her sleeve, as is perhaps in greater use in women's meetings. When she had finished we had in every instance, good food for mind and heart.

A great number of the speakers showed fine appreciation and grasp of "the duties and holy privileges of the Christian woman as the servant of Christ," in regard to her heathen neighbor and fellow country-women, her family and her church. It filled one with a great hunger and longing for her less fortunate sister in this land yet out of Christ and outside the Kingdon.

There are *thousands who will be just as these* when they have been claimed by Him and beautified by the polishing. "They shall be mine, saith the Lord of Hosts in the day when I make up my jewels."

We hear something of the "New Woman of the Orient" these times. Hers is not an unfamiliar figure in Rawal Pindi. She goes out driving in the open carriage with her husband and children, or strolling out for the evening air, walking quite even with him, not trailing along a rod behind, as respectability formerly required. She has her sewing machine and is quite skilled in the use of it. She makes frilled and embroidered frocks and underwear for her children, and even herself, has to a large extent left off her jewelry and puts up her hair with hair pins, attends lectures, not only for women, but in mixed audiences.

But with all this the same unsatisfied hungry expression is in her eye. She wants for herself and children the happiness which she sees in her Christian sister. She ties the buds and blossoms on the old dead trunk and rejoices for a little while in their freshness, their fragrance and beauty. It is all she knows to do. But when they wither and fall dead at her feet I tell you solemnly she is just breaking her heart in the disappointment of it!

INDIAN CHRISTIAN WOMEN OF RAWAL PINDI.

When her sisters in America *so* privileged, *so* indebted, shall *truly* give due praise for their privilege and *pay their debt* then will she learn from those who shall be sent "the more excellent way"—that "It is the word that bears the fruit," other flowers too, and she will, please God, become the true New Woman in Christ Jesus.

The matter of secretaryships in Thank-offering, Temperance, Junior and Magazine work (you knew, didn't you, that we have a vernacular Women's Missionary Magazine?) is being taken up through our presbyterial by societies more systematically this year than we have done before. Doubtless this came about through the representation by the reports of those of our members who were privileged last year to attend the Women's General Missionary Society and note the perfect systematization of the work at home, through the Women's Board and Women's General Missionary Society.

Our Presbyterial Thank-offering this year was: Rupees 105 ($35.00.) This was immediately disbursed by action of Presbyterial on different needy interests, mostly within bounds of the Mission.

Rawal Pindi Girls' Mission School.

It is a great pleasure to me to write a little of God's wonderful dealings with us in the Girls' Mission School this year. To begin with let me tell you that the teachers with Mrs. McClure as manager of the school, gave themselves in a special way to prayer for the school and themselves, and of course we couldn't help but get answers to these prayers.

Since we began to pray our girls have begun to think, oppose, resist, compare and choose. Some began to stay away from school, some who were accepting the truth were kept at home by their relatives. We prayed again and these girls were brought back to school. At this time all our older girls, who can think for themselves, have signed a paper to this effect, that they will serve the true God, pray to Him, and seek His guidance.

The work among the middle class girls has been most encouraging. The lives of these girls have certainly been changed. They long to be true, brave, honest, clean loving, happy girls, just as much as any Christian girl would long. One of them said one day, Oh! that we might be like Christian girls, good, pure, happy, and loving and kind.

There is one girl who has quite decided for Christ; she is going through a very trying time just now, in her own home. But she says she will stand firm to the very end. When her people speak falsely of her teachers or the teaching of the Bible she speaks right out and says; "that is not true, the Bible does not teach that, or my teachers never force us to become Christians." But after she speaks the truth about the Bible and about us she has a hard time. One day her older sister said to her "when you are so bold in speaking to us what will you do when you are married, will you answer him back like this too?" She said, "I will make him a Christian too."

This girl longs to come out and be baptized and worship God with His people, live with His people and enjoy the holy freedom Christ has brought for women. Please pray for this dear girl. She will be 16 years old in July, and it will be two years more before she can

leave her home. Pray that the Lord's will may be accomplished in her life.

Now I want to tell you of our prize day. We were late this year in fixing the day for school prizes, so we had it on May 27th. A number of our friends came for the occasion, and we opened by singing the 96th Psalm. We sang two Psalms and had three prayers. The girls sang two action songs, one on "Cotton," the other on "Ten Servants;" they recited two poems, one on "Drunkard" the other on "The Old, Old Story." They sang the 15th Psalm in the form of question and answer and a little chorus on "Living Bread" in the same way.

The prizes were few and of little value, but the girls who had earned them got them. We were struck very much at the pleasure the "Prize Day" gives to these girls. We would also like to tell you that a little girl fell from the roof that very day, but the Lord spared her life, and she is not much hurt at all. We thank Him for His keeping power.

In the end I would like to ask you all to pray for us in a very special way, because the manager or rather friend of our school (Mrs. McClure) is going home to her little daughter, Lois. We all love her and she loves us and the girls will miss her very much. On the day they got prizes, they gave her a ring to wear all the time in remembrance of the happy and serious times spent in the school.

Miss Mary McAuley,
The Head Mistress of this school.

Pasrur, Sialkot District.

My Dear Friends:

I wonder how many of you have seen a 'deserted city," I don't mean a city in ruins, but one where the houses are all there, but where are the dwellers?

If you could come with me to-day I would show you something that would make your heart sad. Pasrur is not what it was a month ago, and why? The plague has been here. You could go up and down street after street and not see an open door. The shops or stores are all closed. If you wish to get anything you hear, "it can't be gotten, that store is closed for the owner is dead." Perhaps yesterday he was in his store.

Entire families have been wiped out, father or mother taken, sometimes both, sometimes children, but more often we hear the story of little ones being left to the tender mercies of the relatives. How these people need Jesus and His love and care, but they have even hardened their hearts harder than Pharaoh, for their first born have been taken, yet they will not yield.

Last year we did not have Summer Bible School, but we decided we would have one this year, our catechists and teachers were all notified and were expecting to come. When the plague was so bad here we thought it would hardly be right to bring them all together here with their families and expose them. We wrote them to this effect and prayed if it was not God's will that He would interfere in our plans.

The day before they were to come six families arrived and others kept coming the next day until we were convinced that it was God's will to go on with the school. So we have begun. We hope it will be a great help to all of us to study God's Word together.

One of our teachers came to-day without his family, when he was asked why, he answered, "she has gone home," meaning his wife had died of plague and left two dear little children. We hope to put the little ones in school here, or rather the oldest one, for the baby is only nine months old, and we will try and send her to Dr. White for the baby department she has in the hospital. You see the plague is no respecter of persons, for all may be afflicted, but it is much worse among the heathen. Pray that their hearts may be softened and this awful scourge removed.

Sincerely,
(Mrs.) W. J. Brandon.

Egypt.

Encouraging Results.

Tanta, Egypt.

The harvest is so white and the laborers so few, that often the message of the missionary to you at home, pictures only the great need and the wonderful things that God has done are left untold. And perhaps if we did always tell of our encouragements, you would wonder at times how such seemingly little things could be called great. But were you here—could you only know the utter darkness—the blankness of these lives, then the least ray penetrating the windows of a darkened soul would give you true joy.

This afternoon I have in mind two women who were in Tanta hospital for some time. One was an elderly woman who had had an operation and stayed for some weeks. The Bible Reader and I

repeated the message over and over, day after day. She always wanted the one who was teaching to be near her bed, yet I was never successful in getting her to answer one question. She would say, "I understand, but I cannot remember; it is all so strange to me."

When she was leaving Dr. Watson asked what she had learned and I answered, "As far as I know, nothing. She has no memory."

Then for some weeks Khalti Kudra was forgotten, but one Sabbath not long ago, when Miss Atchison was holding a meeting in a neighboring village, unexpectedly, an unpromising old woman told Miss Atchison that she knew the story that she was telling and proceeded to help her explain it to the others. She then told how she had learned that at the hospital, and this old woman proved to be the one whom we all thought had learned nothing.

The other one in mind was a young woman who spent several weeks in the hospital. She would not try to concentrate her mind on anything and made light of everything that we tried to teach. When she left she was better of her physical ailment, but we felt that her heart had not been touched nor even her mind impressed.

A month later she was back again, ill, and much to our surprise, from the first day, she was intensely interested in the reading and took great delight in explaining it to the others. Her second visit was a true joy to us. The Holy Spirit is working in both of these hearts that seemed to us so fruitless, and we are praying that He may claim them for His own.

(Mrs.) Ola B. Pollock.

Two Interesting Events at Cairo, Egypt.

Marriage of Margaret Giffen--Semi Centennial Anniversary of Marriage of Dr. and Mrs. Andrew Watson.

Cairo, June 8th 1911.

The marriage of Prof. Charles Russell of our college in Assiut, and Miss Margaret H. Giffen, daughter of Dr. J. K. and Mrs. Giffen of Khartoum, took place in the central church, in Cairo, on June 7th. The ceremony was performed by Dr. J. K. Giffen, father of the bride, assisted by Dr. Andrew Watson and Dr. J. R. Alexander.

The fiftieth anniversary of the marriage of Dr. and Mrs. Watson is on July 10th. But as most of the missionaries will be absent from Cairo at that time it was thought best to have the two receptions at one time at Dr. Watson's house.

As soon as the young couple had received their congratulations, Dr. and Mrs. Watson were asked out of the dining room for a few minutes, then two handsome easy chairs were brought in. They were tied together by a narrow ribbon on which was hung the cards of those who were delighted to contribute.

Dr. and Mrs. Watson were brought in and seated, and Rev. Krudenier D.D. was ready with his nice little speech of presentation. Then Mrs. Campbell and Mrs. Hill repersentatives of the Women's Board, each gave a talk and presented Dr. Watson with a cane and Mrs. Watson with a ring.

Refreshments were served which had been provided by the members of the missionaries in Cairo and Tanta. The American Consul, Hon. Mr. Jay was present, and expressed himself as being surprised at seeing so many Americans. There were missionaries present from Assiut, Tanta, Monsura, and Alexandria, beside these in Cairo.

This is our first fiftieth anniversary in the mission and it will be a long time before there is another. We are all very thankful that God has spared Dr. and Mrs. Watson to us and the church so long. Many prayers will ascend to God, asking that their lives may be long spared, to labor for the Master as they have done the past fifty years.

* * * * *

One of our native pastors was in a few days ago. He was talking about his church building, it had been too small. There was a wall just back of it and a small piece of land, which they had tried to buy, but the owner would not sell it.

One day he said to his congregation, "we need that piece of land to enlarge the church, and I want you to pray that *will* down." In a few days they heard that the owner was willing to sell. It has strengthened their faith in prayer.

Mrs. H. M. Harvey.

Editorial.

A Years Work.

"We cannot expect to be mowers
And reap the bright golden ears,
Unless we first have been sowers
And watered the furrows with tears."

It may not be necessary to have shed tears over the work accomplished during the past year for the Master, and yet it is literally true, that the hearts of those having given themselves unceasingly to the task of the different departments of our Women's Board work, to whom we especially refer now, have "watered the furrows with their tears." Sowing and reaping in the Master's field, demands heart longings that bring tears. If or not the great work accomplished during the past year has been sown in tears we are sure the harvest is cause for great joy.

The annual report of the Secretaries of the Women's Board brings in review all of the departments of our work, and the mission fields of operation. We make no attempt to review that interesting number, the July issue of the Women's Missionary Magazine. If any woman fails to read it carefully, thankfully, prayerfully, she is the loser. No other literature has come into the homes of our women this year of more importance to them.

The work of the past year exceeds in labor and results any previous year. Every woman in the United Presbyterian church who has been a contributor to the work done through our Women's General Missionary Society in prayers, and gifts has a share in the great result of the past year. The missionaries in the foreign and home fields will read the report of the year and be made glad and stronger for the work awaiting to be done.

We must not fail to read of the prospect and plans for the coming year. Every missionary in sending her report to the secretaries of the Board emphasize their crowded conditions, their need of more laborers. Oh, women that are at ease in Zion come to the help of the women set apart to this great work!

KEEP IN MIND.

WANTED 5000 NEW SUBSCRIPTIONS THIS ANNIVERSARY YEAR.

* * *

To the Foreign Field.

The following young women whose faces our readers are privileged to see in this issue will sail to our foreign field this fall: Miss McIntyre, Miss Smith, Miss Williams, Miss Whitely, Miss Scott, Miss Barnes. May they be the inspiration to lead many more to follow soon, as will also generous contributions to provide for a large increase of workers so much needed. Dr. Heston went to India last fall.

The salaries of five have been provided and half the salary of the sixth. There remains at this writing the salary of one and one half, or near $900, yet to be provided. This is necessary as the funds in the hands of the foreign department of the Women's Board can not include the support of the force of new missionaries needed. The response from the church has been most encouraging; can not the remaining amount be furnished early this fall?

Our readers will note that during the year *Seven Young Women* are new missionaries to our foreign fields, corresponding with the number to be sent by the Foreign Board of the church. Something to rejoice in; have you had a part in it?

* * *

Each member of the church must realize that he is a member of a world wide society whose main object is the evangelization of the world,

☞A careful reading of the July number of the Women's Missionary Magazine will bring to our mind the necessity of *loyalty* in the disposition of funds brought into existence through Women's Missionary Societies. No funds can be rightfully voted to local use that have been once placed in the treasury of Women's work for missions. No pastor or church officials have a right to solicit or retain such funds. A sum of startling proportions the past year was given as missionary money which never reached the mission work designated for women. Remember this, that all the work done by the women of our church is dependant upon the loyalty and generosity of the women. No assessment is provided, only our own free will offerings are obtained for the large work assumed by the Women's General Missionary Society. Women *should not allow any portion* of their missionary money to be solicited by any one.☜

* * *

Foreign missions must take the central place in the life of the church.

* * *

The sixth annual New Wilmington Missionary Conference, will be held at New Wilmington August 11-21. The importance and value of such a conference as has been brought into successful operation for meeting the needs of spiritual training, need not be emphasized. Every year new inspiration is received by those fortunate to attend. If possible go this year.

* * *

The greatest need is the deeper life in a more deeply known God.

* * *

One of the most interesting as also among the most worthy objects of Christian benevolence and support is the Orphans' Home at Allegheny, Pa.—the first of the institutions to receive the care and project the plans of the Women's Association of The United Presbyterian Church. Among its charter members was Mrs. M. F. Reed whose recent death is a great loss to that institution.

Mrs. Reed was actively engaged in the Orphans' Home work for the long period of twenty-five years, a privilege of Christian service accorded very few. During most of this time she filled the office of Corresponding Secretary with marked faithfulness and ability. We who knew her, will remember Mrs. Reed as a woman of most amiable and loving disposition. She always had a cheerful greeting for those around her and created a happy atmosphere wherever she went. Her personality was strongly Christian, and brought inspiration to those jointly engaged with her in the work of the Kingdom. As one truly Christ-like in character, she was humble, modest, and gentle, yet cherishing deep convictions, and ready at all times to stand for truth and righteousness. To the last day of her life she retained a lively interest in the welfare of the Orphans' Home, an institution to which she had sacrificed her best energies.

Though Mrs. Reed's work on earth is ended, the influence of her consistent, serviceable life will long be felt by her associates. May her godly example encourage others in the service of the Master, to be faithful, as she was even unto death.

* * *

If we are to be obedient to the heavenly command, something must happen to the church at home.

* * *

Rev. A. T. Pierson D. D., Editor of the Missionary Review of the World and writer of a large number of books on missions, died at Brooklyn, N. Y., June 3rd. In the death of Dr. Pierson the world has lost one of the foremost writers and most earnest speakers in behalf of Christian missions.

The *Missionary Review* for August contains a suitable and interesting memorial to Dr. Pierson. The Women's Missionary Magazine records its appreciation of Dr. Pierson's inestimable value to the Church and the loss to missions by his departure.

Post Jubilee Work.

MRS. MARY CLOKEY PORTER.

The Central Committee on the United Study of Missions has sent out a circular letter to the various Women's Boards suggesting that a simultaneous campaign for members and subscriptions to the Missionary Magazine be conducted throughout the country during October, 1911.

The general plan for simultaneous effort in local societies for that month, is given as follows:

I. Each auxiliary having been informed by its Board through the Magazine and circular letter of the plan and available material, will arrange to unite with other auxiliaries in the town or city in a prayer service, asking God's blessing on the effort.

II. Every church shall have a committee of its ablest women to canvass the entire women membership within a certain definite time, say ten days. One woman to visit every twenty would be a good division.

III. An appeal should be made for membership in the Auxiliary, and subscriptions to the Women's Missionary Magazine secured; coin cards, sample magazines and membership cards to be furnished by Boards.

IV. At the close of the time specified, let all the committees meet for a luncheon or supper and give reports of success.

V. Where churches are without auxiliaries this would be a good time to organize them. Reports should be sent of numbers of new members and magazine subscriptions gained, to each denominational Board for publication in its magazine. Any town, village, country district or city may enter the contest.

Jubilee committees will be helpful in promoting this movement.

The Women's Board of our our United Presbyterian Church will heartily co-operate with other Boards in carrying out plans suggested by the Central Committee, and societies will hear about helps &c. early in September.

Mary B. Stewart, wife of the late John Crawford, born at Argyle, New York, March 30th, 1835, entered into rest, Beirut, Syria, February 17th, 1911. The funeral services were held in the American Church at 4 p. m. February 17th, 1911.

Mrs. Crawford was a missionary of the United Presbyterian Church from November, 1857, when she went with her husband to Damascus, Syria, until 1877, when the United Presbyterian Board withdrew its work from that city. She continued in work in Damascus until 1904, when her husband resigned on account of age and infirmities, and they both spent their last years with their son and daughter, in Beirut, Syria.

A few of our readers will remember Mrs. Crawford, a pioneer in the Mission field.

* * *

Nothing less than a church tremendously in earnest can evangelize the non-Christian world.

* * *

Miss Carrie M. Buchanan, principal of our Girls' School at Luxor, Egypt, sailed Saturday, July 29, in company with Dr. Alice Johnson, who goes to Tanta Hospital to assist Dr. Anna Boggs Watson.

Miss Buchanan has not spent much time resting during her years' furlough we fear, judging from the long list of appointments. She met many women from one end of the church to the farthest coast while at home—a delightful speaker and inspired many. Other missionaries at home will return in due time this fall.

* * *

It will take the whole church to evangelize the whole world.

* * *

The report of treasurer from April 15th, to July 1st, will appear in September issue.

* * *

Prompt renewals to the Magazine are essential to the work which is required to place a Magazine regularly in your home.—RENEW PROMPTLY.

Whether we are taking a vacation or at home with its duties - read the July number of the Women's Missionary Magazine. Also read *all* of the August number—an excellent letter from Mrs. J. B. Hill will appear in a future issue.

* * *

The present beggarly standard of Christian living and Christian giving must be raised.

* * *

Our representative visiting committee to the foreign fields, Mrs. Cambpell and Mrs. Hill, will arrive home in September. God has wonderfully cared for these women,—a very remarkable year's record of His favor and protection. How much we owe Him for his guidance and care through the year of our representatives as they journeyed through our foreign fields.

A wonderful undertaking and a wonderful inspiration must follow. May we each one enter into this special providence with ecstacies of great joy and service.

* * *

An Anniversary Sketch.

BY MRS. S. S. WILSON.

There lie before the writer two copies of the Women's Missionary Magazine, one bearing the date of August, 1888, while the other is the issue of July, 1911. We quote, from the former, part of an editorial note.

"With this number we begin our second volume. Grateful, and encouraged by the many assurances of appreciation of our efforts on behalf of the Magazine, we start upon the new year with hopes of mutual blessing and profit. We are pleased to say that many societies have promptly renewed their subscription with additions; but many yet remain to be heard from—so many of the latter that the committee could not safely venture upon *enlargement*, as they had fully expected to do. The day of small things must continue until at least one-half of the 17,000 members of missionary societies in the church contribute sixty cents a year for its financial support."

The subscription list, we may state, started with something more than 2300 names. Turning now to the Annual Report for this year (the July, 1911, number of the Magazine), we read these words submitted by the Secretary of the Women's Missionary Magazine: "We come to you with a mailing list of 8,685."

At this distance of time, we do not know who penned the earlier words which have been quoted. It may very likely be that she has passed from this world of struggle to the realm of attainment; but, if she be with us today, she will rejoice to know that her desire has been accomplished, and that the number of subscribers which bounded her hope has been reached. And yet, it has taken all these years to reach the point of her aspiration. If she should experience gratitude, we should feel humility.

As the Magazine is just now entering upon its twenty-fifth year of continuous issue, it will seem fitting that during the coming twelve months, accounts be given, from time to time, of its inception and career. This could be done adequately only by one who has been associated with the periodical from the very beginning; but on this occasion the writer would like to speak somewhat in detail of the Editorial Committee.

Shortly after the organization of the Women's General Missionary Society, it was felt that some specific organ devoted to Women's work was a necessity; but it was not until the year 1885, at an Annual Meeting held in Xenia, that a committee was appointed to arrange for the publication of a Missionary Magazine. The original committee held the following names.

Mrs. Narcissa White Kinney
Miss E. P. Phelps
Mrs. A. M. Jamieson
Miss Belle Rogers
Mrs. W. C. Hutchison
Mrs. Belle MacDowell Patterson
Mrs. J. G. Carson

For reasons of convenience, the first four members withdrew, and the name of Miss Sallie MacDowell was added.

The following arrangement was then planned.

Mrs. W. C. Hutchison, Editor-in-chief.

Mrs. Belle MacDowell Patterson, Associate Editor.

Mrs. J. G. Carson, Treasurer.

Miss Sallie MacDowell, Secretary.

To this band was soon added another co-worker, Mrs. T. L Magruder.

We may fancy the concern and responsibility felt by these earnest women as they contemplated their new duty, all untried. But after much consultation and with considerable trepidation on their part, the first issue of the Women's Missionary Magazine made its appearance in August of 1887, at Xenia, Ohio, where the corps of editors all lived. And this earliest number gave promise of the dignified, serious, instructive and alert periodical in which the women of our church today feel a just and innocent pride.

When it became regretfully necessary for Mrs. Magruder to resign as a member of the committee, her place was not immediately supplied; but the remaining constituents labored together in harmony for a number of years. The first rude invasion of their ranks by Death came when Mrs. J. G. Carson, of holy memory, who had with devotion served the cause, was removed from the longing sight of those who loved her. Bereft and saddened, the committee yet pressed on with its work, though missing deeply the counsel and experience and prayers of its lost member.

Soon the staff was strengthened by the addition of Mrs. S. M. Kelso and Mrs. H. C. Dean; but after a time, in 1899, Mrs. Patterson and Miss MacDowell felt constrained to resign from the work in which they had been most efficient and faithful. Both these excellent women have since that time been summoned from earth, and are now, as we trust, rejoicing in the very presence of their Lord.

Too much can scarcely be said in praise of these earlier members of the Magazine Committee. Upon them rested the real burden of the enterprise. It was they who set the high moral and literary standard in which we glory—a standard worthily upheld by their successors at the present time. It was they who established and maintained the position that no debt should be entailed beyond the actual ability of payment; and today the Treasurer of the Magazine is able yearly to report: "No indebtedness whatever, outstanding or unpaid."

In the year 1899, Mrs. E. H. Carruthers and Mrs. S. S. Wilson were added to the editorial staff; and a little later, Miss Elinor Collins was appointed a member of the committee. These women, for various reasons, found themselves unable long to retain the position to which they had been assigned; but we are assured that their brief association with the work of the Magazine will enable them to give their loyal allegiance to it, and, though now in the private ranks, to support it in every way. In 1904, Mrs. George Moore, and in 1906, Miss Sara J. Reid were added to the editorial force and these are still at the post of duty, fufilling their obligations with a steadfastness and ardor well fitted to deserve the confidence and enthusiasm of the church.

It was in 1908, that Mrs. H. C. Dean, a most diligent, loyal and prayerful member of the staff, was bidden to lay aside the work of God here below, and to enter upon another sphere. There we believe that she still serves Him for Whom she delighted to labor while among men.

The roster of the committee, as it now stands, contains the names of Mrs. W. C. Hutchison, Mrs. George Moore, Mrs. S. M. Kelso and Miss Sara J. Reid. Of these four, one, the honored Mrs. Hutchison, has remained in office from the very beginning of the Magazine's existence. Her influence has been potent in making the periodical what it has become; and we know that we shall be exonerated from the charge of sentimentality when we say that her own works praise her. We can scarcely think of the Women's Missionary Magazine apart from Mrs.

Hutchison. And we believe that it is in place here to speak of one of the most retiring but most valuable members of the editorial body. Mrs. S. M. Kelso has for years been the faithful, accurate Treasurer, and the committee has felt that its finances were safe under her care.

So closely indeed has the editorial corps been identified with the Magazine that the acccount of one would be almost the story of the other; yet, in giving this slight sketch of the committee, we have by no means told all about the Magazine. During almost twenty-five years, it has, in many ways, been favored by Providence. No great disaster has overtaken it. It has been fortunate in its publishers, who have seemed to take an interest in it, far remote from one merely mercenary. One of the first of these, Mr. John A. Beveridge, was the son of a sainted minister of our church, and thus was widely informed in denominational matters. The atmosphere of the place of publishing, the staid town of Xenia, with its inheritance of United Presbyterianism, has fostered a condition of wholesome conservatism, yet of steady, sane advance. The policy of careful financial administration has enabled the Magazine to stand free from crushing anxiety as to resources. One item of economy may be noticed: not one of its editors has ever received any salary for her expenditure of time and energy.

And now, does any one ask: "But what has this Editorial Committee accomplished through the Magazine?" We may answer that query with several others. "How would it seem to have no Magazine?" "What should we do without it?" "Lacking its aid, how would you conduct Missionary Societies?" "Where could you so conveniently find ample statistics needful for information regarding the United Presbyterian women's work for missions?" And in the matter of those same statistics, have the readers of this monthly ever stopped to consider the immense care and patience, requisite to the accurate printing and proof-reading of these many figures?

The Magazine has been the medium through which appeals could be made to the women of the church. In fact, within its pages may be found a fair history of nearly the whole work of the Women's General Missionary Society. Regarding the pictorial illustrations which it affords we may say that the portraits of our missionary leaders alone have been valuable as familiarizing us with the faces of these Christian soldiers and making them seem more real to us who may never have seen them in the flesh. To turn over the leaves of old volumes of the Magazine revives many memories of names familiar to our childhood, heroes and heroines of the church on earth, but now, we are convinced, members of the church triumphant.

We speak of reports and make much use of them in our Auxiliary Societies. But there is one report, unwritten, which our eyes have never been privileged to scan. It is God alone Who knows the full record of these long years of Magazine work. And when the Great Day shall come, then we may learn what has been accomplished by the means of these devoted women, working through the Women's Missionary Magazine. As yet, we may but fancy what a multitude of mortals shall, through the agency of this modest periodical, have already found and shall yet find solace of body and repose of soul in this life, and in the world to come, eternal freedom from pain and sin.

Xenia, O.

Study for the Month.

SEPTEMBER—EGYPT AND THE SUDAN.

Suggestive scripture lesson—Isaiah 52:1-15.

Roll call—name missionaries supported by Women's Board in Egypt and the Sudan.

Topics for Consideration.

1. The claims of Egypt and the Sudan upon the United Presbyterian Church for the Gospel.
2. An American teacher's opportunity in Egypt.
3. A Sabbath afternoon on the Ibis.
4. Hospital at Tanta.
5. The Sudan and The Sudanese—Our missions there.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

PRAYERS AND GIFTS.

Prayer makes the heart a channel for God's blessings. Gifts through prayer are doubly blessed, the spiritual life is increased and the character sanctified.

—Peloubet's Notes.

Work Outlined.

The month of August will see "Uncle Sam" carrying messages to the presidents of all Women's and Young Women's Societies and to their congregational thank-offering committees; to Presbyterial thank-offering secretaries, with samples of the new Scripture Responsive Service, List of Supplies and Blank Orders. These are being sent out as helps to societies and officers in preparing for their annual Thank-Offering "Ingatherings," in the fall.

The list of forty-two Women's and eighteen Young Women's Societies which won places on the year's Honor Roll by doubling their thank-offerings of 1909 during 1910, together with the list of twenty-two Junior Societies, which gained a similar honor by averaging *one dollar per member*, as published in May, 1911, Magazine,—served to stimulate many other societies in all parts of the church that great expectations will, we trust, be realized this coming fall.

Will not every reader do her part toward helping her society to gain a place on the Honor Roll this year? When fifty-two Presbyterials and five hundred and fifty societies increased their thank-offerings in 1910 over 1909, prayers plus efforts will easily bring all Presbyterials and all societies to this high plane of giving in 1911. Oh! what a grand preparation this would be for our Twenty-fifth Anniversary and our Silver Jubilee Thank-Offering—one year hence,—in the fall of 1912.

Ask great things and expect great things from our Lord and His people,—and you will not be disappointed when the anniversary is a thing of the present.

A Model Letter.

Extracts from a circular letter sent out to societies by the faithful Thank Offering Secretary of M—— Presbyterial one year ago.

Dear Friends:

Our General Thank-Offering Secretary has brought this subject before us through the magazine in almost every possible phase, but she feels that it is the duty of each Presbyterial Thank-Offering Secretary to present the matter to her own particular Presbyterial society, in the hope of strengthening and deepening the interest of our congregations in this plan of giving *daily* to our God who "*Daily* loadeth us with his benefits."

It is a matter of deep regret that M—— Presbyterial was not in the Honor list in the Magazine, but gave less than in the previous year. Can it be that we are forgetting our Father's promises? "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee." The Word is a never-failing treasury filled with boundless stores of grace, and there is not a promise that shall be withheld. It matters not how poor we are, we may plead His power to give all things needful. The poor woman of Sarepta gave from her scanty store a supply for the prophet's wants, and from that day she never knew what want was. Give then, and "it shall

be given unto you, good measure, pressed down and running over." There is great promise of power to be taken hold of in the matter of consecrated means. God's people are doing nothing in comparison with what they could and should do. We ought not to think of giving to the Lord as a duty; rather think of it as a privilege. "I *delight* to do Thy will, O my God." Our whole life of faith may be strengthened by the way we deal with money. Every thought of the danger of money, every effort to resist it, every loving gift to God, helps our life of faith. We look at things in the very light of God. We judge of them as out of eternity, and the money passing through our hands and devoted to God, may be a daily education in faith and heavenly-mindedness. Will you not endeavor to put at least one Thank-Offering box in each home in your congregation, and make an earnest effort to have the Thank-Offering this year the largest in the history of our society. There is nothing that can bring us in to closer touch with our Heavenly Father, or lead us to feel the responsibility that rests upon us, personally, for the salvation of souls, than coming into His presence *daily* with offerings of gratitude and thanksgiving.

May God direct and bless your every effort for Him.

Very Sincerely,
Presbyterial Thank-Offering Secretary.

Excuses.

"The most cheerless word at times, in the English language is—*but*," says a writer when a special effort is being made to secure means with which to carry on the work God gives His people to do—this word "but—" with its significant pauses, rises up mountain high to barricade the way of success. *Listen to it!*

1. Our society would have increased its contributions to the work of the Women's General Missionary Society this year—"*b-u-t*" we were building a new church and every dollar we could raise had to be given to it.

2. Our women were anxious to be on the Honor Roll by doubling their thank-offering of last year—"*b-u-t*"—we had a debt on our church and we had to help our trustess to pay it.

3. Our society is disappointed over our small thank-offering—"*b-u-t*" the "quota" had not been paid by the congregation and the men think we have no right to give offerings until it is met.

Individual Excuses.

1. I could increase my contributions to missions—"*b-u-t*"—the family trip abroad cost so much that we will have to deny ourselves for awhile.

2. I would love to help send out new missionaries—"*b-u-t*"—the expense of keeping up our "auto" takes all the money we can spare these days.

3. How I would like to help that worthy cause—"*b-u-t*" demands are so many I cannot help everything.

4. The Lord knows I want to give more to His cause—"*b-u-t*" it takes all we can make to keep our daughter in a fashionable school these days

To hear such excuses from women whose purses are always wide open and overflowing for self and family makes the human heart ache.

How about the divine heart that seeth and knoweth all?

A Correction--Take Notice

☞The new 1911 catalogue of Literature, page eighteen, gives the price of Junior Scripture Responsive Services: Per copy 15c; per dozon 50c—instead of per copy 2c; per dozen 15c.☜

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.
Miss Roma Beatty, Lyallpur, India.
Miss Bertha Houston, Frenchburg, Ky.
Miss Christianita Totten Henderson, North Carolina.

REMEMBER—NEW WILMINGTON CONFERENCE, AUGUST 11-20.

My only fear is that the United Presbyterians will not realize the importance of their work in Egypt at this crisis

John R. Mott.

Topic for September Meeting.

Egypt and the Sudan.

Suggested Program.

SING—Two or more selections.

SCRIPTURE LESSON—Passages referring to Egypt.

ROLL CALL—Wireless messages from Egypt and the Sudan.

PAPER—The importance of Egypt as a strategic point in the evangelization of the world.

NARRATION—A day with Dr. Anna B. Watson

SEASON OF PRAYER—for Dr. Watson and her work.

CHART TALK—Egypt a three-fold field. See hand book on Foreign Missions, by Dr. C. R. Watson, 200 N. 15th street, Philadelphia, Pa.

QUERY—What do you think is the greatest need in the Sudan and how can it be supplied? To be answered by two or three members.

PRAYER—in behalf of the missionary conferences.

Prayer Topic.

At the convention at Greeley, Colorado, Miss Carrie Buchanan stated that *nineteen* young women are needed in Egypt immediately, to care for the work already begun, and unless more than that number are sent out no new work can be undertaken. Similar conditions prevail in India and most earnest appeals were made for volunteers by all the missionaries and Foreign Sceretary.

Are there not many in our societies who will answer gladly, "Here am I, send me." And those of us who cannot go, let us join our prayers with those of the missionaries for volunteers and the money to send them.

Book Contest.

The result of the Book Contest is as follows:—Second Monmouth, Illinois, won first prize with an average per member of 9⅛ books.

Rock Island, Illinois, won second prize with an average per member of 6⅞ books.

Mrs. J. A. Alexander.

Congratulations.

We congratulate the young women on the splendid work accomplished by them during the year that has just closed.

The results exceed the most sanguine expectations. Do not fail to read Mrs. J. A. Alexander's report in the July number of the Magazine and discuss it in your meetings.

It is a report to inspire every young woman in the United Presbyterian Church to more earnest devotion and greater effort for the cause of Christ this year than ever.—Eds.

New Societies.

A new society has been organized in the North Shenango congregation, of Lake Presbyterial. It is a band of girls in their "teens," eleven of them—they *call themselves "the Band of Hope."*

Also a new Young Women's Mission Circle has been organized in the Coila New York, congregation. There are six charter members,—all under eighteen years of age. They are studying the book, "Western Women in Eastern Lands." They call themselves the "Sheaf Gatherers.

A New Young Women's and Missionary Society has been organized in the Washington Heights United Presbyterian church, New York City. The secretary writes: "as yet we are a little band of *eight*, plus four honorary members, but have bright prospects for growth."

Mrs. J. A. Alexander.

Encouraging Results.

Lyallpur, India.

Dear Friends:

We had a very nice visit to-day in a village. I thought perhaps some of you would enjoy hearing about it.

We left the house at seven thirty a. m. It was a drive of about four and a half miles so it took us about an hour to go. When we got there we were met by a little girl, ten or eleven years old. She seemed very happy to see us and said "It has been a long time since you were here." They hurried to get a bed ready for us in the shade. The shade was not good but they said it would get better, and it did. They came and sat down in front of us. At first there was only one woman and her children. The others came as they heard that we were there. A few years ago there was only this one family. The others have all been brought to Christ by their influence.

We asked the bright, little girl what she could tell us, her mother helped her so we knew that she had learned. She told all about the prophecy, birth and infancy of Christ and the prophecy and birth of John the Baptist as found in the first chapters of Luke and Matthew. I doubt if all my readers could recite it as well. I fear I could not. As the others came they recited what they knew. Some could tell all this and some only the first and second lessons. It made us feel good to hear them tell so much of the Bible, knowing as we do that not one of the Christians in the village can read a word. They were very happy and anxious to recite, just as a school girl is when she knows her lesson well.

I had about a dozen cards of one kind and another in my book bag, some were picture cards with advertisements on them and some were Sabbath School cards. I told the little girls I would give a card to every one who would say the Apostle's Creed and Ten Commandments for me. The first one was so pleased with her card that the others began to come to get theirs. The boys came too, so I gave to them also. The cards are a great thing to get the children to learn, and often when the women will not recite, I get some children around me and show them my cards and tell them how they can get them. The women are so anxious to have the children get a card that they forget and help them. I have used this several times this winter and got them interested when other things had failed.

After we had been there a long time they asked us to sing. We said "what shall we sing?" One woman gave us a sentence or two of a Psalm they had heard. We sang that, then they said to sing a new Psalm. We sang one that has not been sung long but they all joined in, so it was not a new one. When that was done they said sing another new Psalm. We sang the Forty-fifth Psalm and they liked it very much and said they wanted

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to learn it. One woman then said: "I would like to sing a song that I heard when I was a little girl." She apologized for asking for she thought perhaps it was a very old one.

They wanted to learn how to pray. They know the Lord's Prayer but they want to know how to make their own prayers.

It was after our breakfast time but they seemed so anxious to learn that we could not get up and leave them. It was after twelve o'clock when we got back and had only visited the one village. We were very glad to give them that much time though, for a few well taught Christians can do more in their village in a year than we could do in several. They sat so still and recited or learned all the time we were there. They did not seem to get tired but were very much afraid we were not comfortable. When we left they asked us to come back soon and teach them more.

Very Sincerely yours,.
Roma Beatty.

Alice Jackson.

"She was not always forgetting self—she never remembered self." A Schoolmate.

Alice Jackson was born at Styal, Cheshire, England, on December, 19 1876. Her father, Stanway Jackson, was an ardent Liberal in politics, an effective party worker and a powerful platform speaker. He had a keen interest, which Alice inherited, in all movements of social progress, which sought expression in practical helpfulness, and he was closely allied with church work. On her mother's side she was descended from a long line of Congregational ministers, and inherited her interest in foreign missions from both sides of the family.

The Jackson family came to America in October 1884, making their home at Englewood, N. J., where Alice lived until her entry to Smith college in the fall of 1894. As a child she was very shy and of a reticent character, making it all the more impressive when she spoke of the deepest things. One of her first victories was in a battle for self-control, as not being a strong child she was apt to be irritable. She was noted throughout her short life for her good humor and playfulness of spirit, and she always had a great desire to hear funny things, often saying when a child, "Tell me something funny. I like to laugh."

In spite of her delicate health she was exceptionally proficient in athletic games, partly due to her nervous energy and indomitable purpose, for what she made up her mind to do she did, and nothing could change any purpose she had distinctly formed, though she would readily give up any wish of hers for another, but she would not be swerved one hair's breadth from her own conviction. Perhaps to this discipline of mind may be due much of her later power to accomplish work at all times and in all surroundings.

After completing her preparation at Dwight School she entered Smith College, and the Christian life which had always been a dominant thing in her, came to a full development while there, and as college closed the thoughts of childhood ripened into large missionary purposes. Being asked during her senior year to serve as chairman of the class prayer meeting comittee, she said that in planning the work and in prayer for a deeper spiritual life in the college, she came closer to God than ever before.

Ever since a child she had the desire to go and live among the poor and unhappy, as, having had so much happiness in her own life, she wanted to share her joys with them. Though she always had a great admiration for missionaries, their lives seemed to her so far above anything she could ever become, she never thought she might be one some day, and it wasn't until 1898, when asked whether she would be willing to go abroad as a missionary, that the possibility came to her with force. Before offering herself to the missionary service she turned to the opportunities and responsibilities close at

hand which called her, having learned that God can use our lives, and working through us can teach us how to bring others into His kingdom. She had a great desire to go to interior or northern China, but was willing to go wherever God willed.

On being examined, the medical examiner of the mission board informed the board and told her it was very probable she could never go to the mission field. He found she was suffering from an ailment from which she could not hope to recover, and would not approve the appointment. It turned out that she never went abroad, but spent her life as a missionary at home.

She took up work at the New York School of Pedagogy, teaching at the same time, first in Brooklyn and then in Miss Audubon's school in New York, and working as a volunteer worker in the Christodora House. The following two years, 1899-1901, she was secretary of the Girls' Club, at Greenfield, Mass. She worked during the summer of 1901 at the Christodora House in New York City, a Christian social settlement on Avenue B near Tenth street, where she had worked before.

Here she founded the Mother's Club, which first began with six German women, who met to talk over their children and sew, and is now going on with a larger membership. She also organized clubs for boys and girls. In the fall of 1902 Alice went back to Northampton, Mass., to become secretary of the Smith College Association for Christian work, where she remained until the summer of 1904, years filled with loving service, when she won all with whom she came in contact by her tactful sympathy and winsomeness.

In the fall of the same year she went to Ludlow, Mass., as secretary of the Welfare Work of the Manufacturing Associates, where she remained until the fall of 1905, taking charge of the work for women and children, all this time fighting a battle for health and even for life, with a smile so cheerful that no one but her doctor and a few close friends knew of the struggle going on. In the fall of 1905 she went back to New York to be under the doctor's closer care, all the while being busy at work as Industrial Secretary for the New York City Young Women's Christian Association, where she was allowed to develop the work according to her own ideas, the aim being to improve the condition of the girls but more especially to improve the girls themselves by winning them to Christ.

During this year she also taught a class in Sabbath School and kept in close touch with the work at the Christodora House. She spent most of the summer of 1906 at home in Englewood where she found special ways of giving help to friends in need. In the fall she went with the doctor's consent to Wellesley, Mass., to teach the Bible and work among the girls in Miss Cooke's School, Dana Hall.

In December the disease she had so long fought closed in inexorably, and on December 13th, just a few days before her birthday, she went to be with the Master she loved so well and had served so faithfully. It was a birthday in a better land, for which she was fitted by the purity and unselfishness of her life. The following lines, written by her about another for one Christmas Day, may truly be ascribed to her:

"Her life was one of sweet simplicity.
Forgetting self, unconsciously each day,
She taught the lesson of that sweet denial,
The joy of those who on the altar lay
Their lives—to take them up again for others,
Who to the world deep joy and gladness bring,
Fulfilling by their daily lives the message
Which on the Christmas morn the angels sing."

Jennie McMorran,
Center Ave., Aspinwall, Pa.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

May 23rd, at a meeting of the Board held in the Greeley, Colorado church, Miss Brown presided and Mrs. Yourd led in prayer. Miss Carrie Buchanan, of Luxor, Egypt, was present. She reported that if she returns to the field alone there will be no English speaking person for 250 miles around. In view of that condition, a short term American assistant was granted to Luxor.

June 6th. The regular meeting was held in the usual place at ten o'clock Miss Brown presided, conducting the devotional exercises. Mrs. Porter and Mrs. J. A. Wilson led in prayer.

The resignation of Mrs. John A. Crawford was received and accepted with deep regret and many expressions of appreciation of the great work she has accomplished in bringing the Literature department to its present high standard.

The Board proceeded to its re-organization and the following officers and Department Secretaries were elected:—

President, Miss E. D. Brown; First Vice President, Mrs. Samuel Yourd; Second Vice President, Mrs. N. Wylie Stevenson; Recording Secretary, Mrs. Ada Kerr Wilson; Treasurer, Mrs. J. B. Hill; Treasurer pro tem and Chairman of Finance, Mrs. J. D. Sands. There were but two changes made in the Department Secretaries: Miss Susan McNall was elected Literature Secretary and Mrs. J. A. Alexander was elected Statistical Secretary. Mr. William A. Wilson, Attorney and Mr. A. F. Sawhill, Auditor.

Miss Jennie H. Clark, of Washington, Pa., was elected to fill the vacancy on the Board caused by the resignation of Mrs. John A. Crawford.

The different committees were appointed by the President. The Foreign Secretary reported that Dr. Alice Johnson, who goes as a short term doctor to Tanta, will sail with Miss Buchanan. Mrs. Alice McClure, of India, was granted permission to sail for the home land June 24th.

Miss Olive R. Williams, one of the recently appointed foreign missionaries was assigned to Egypt. Miss Barnes was assigned to Egypt and Miss Dora Whitely, of Canonsburg, will go to India.

Miss Ruth Work, Miss Alfaretta Hammond and Miss Anna McConaughey, all of Egypt are scheduled to arrive in this country on furlough, in June.

The Treasurer reported total receipts from April 15th to June 1st, $9,050.80. Disbursements, $1,200.43.

The Thank-offering which amounted to $53,611.16, of which $1,050.41 was designated, was distributed as follows: —Foreign Department, $27,000; Home and Indian, $10,000; Freedmen, $11,000; Parsonage, $4,000; Ministerial Relief, $560.75. The Freedmen's Secretary was authorized to secure plans and specifications for the new hospital at Henderson.

In the Junior Department, the life membership money now in the treasury was appropriated to endow a bed in Jhelum hospital. The next bed endowed by the Juniors will be in the new Henderson hospital. The special work for the Juniors for this year will be the support of the Bible women in Egypt.

June 20th. The regular meeting was held in the Board room at ten o'clock, with Miss Brown in the chair. The usual devotional exercises were conducted, Mrs. Sands, Mrs. Morton and Miss Brown leading in prayer. Treasurer reported receipts to date, $3,213.23, disbursements, $8,714.99.

In the Home Department the matter of securing the services of a pastor for the church, and principal for the school at Frenchburg, has been one of some anxiety.

We are glad to report that Rev. A. G. Weidler, Ph. D., of Erie, has been elected to these responsible positions. He and Mrs. Weidler, who was elected a half time teacher, will go to Frenchburg, the last week in July.

Reports for April and May were received from Spokane, Washington; Dayton, Ohio; Los Angeles; Second San Francisco; Johnstown; Woodlawn; Paterson, N. J.; Good Hope Mission, Pittsburg; Columbus, Ohio; Croation Mission, Pittsburg; First Italian, N. Y.

The services of Miss Workman was granted to Woodlawn until the new church there is completed.

Junior Secretary reported two new societies in her department—Lewiston, Pa., twenty-seven members, Mrs W. V. Grove, Supt.; Fairview, Ohio, twenty-three members, Miss Alice White, Supt.

Receipts for May, $41.25, disbursements, $81.70.

The Foreign Secretary reported that the Tenth Philadelphia Sabbath School will assume the salary of Miss Anna Hamilton for another term. Miss Carrie Buchanan leaves for Egypt, sailing July 29th. Miss Aulora McIntire was given the appointment to the Sudan.

Mrs. T. C. Pollock declined to serve as First Vice President of the Women's General Missionary Society and her resignation was accepted. Mrs. J. C. Alter was elected to fill this vacancy.

In the Freedmen's department a report from Miss McCahon said she had made one hundred visits and attended fourteen meetings in Knoxville, during the month.

Mrs. Yourd was authorized to give the contract for plans and specifications for the new Henderson hospital to William T. Jones, a former student at Knoxville, who is highly recommended, and is a student in the Department of Architecture at the Carnegie Technical School in Pittsburg.

Mrs. J. A. Alexander was elected Young Women's Secretary, until the place is filled permanently.

In the Parsonage Department a grant of $800 for ten years was made to the Zenith, Kansas congregation. A grant of $2,500 was made the Trenton, Ohio, congregation.

Mrs. Porter and Miss McNall were elected delegates, and Mrs. Ada Kerr Wilson and Mrs. N. Wylie Stevenson, alternates to the Missionary Conference at New Wilmington. Mrs. Sands, Mrs. Porter and Mrs. A. K. Wilson were appointed the committee on New Wilmington property.

July 5th. The regular meeting of the Board was held in the usual place. Miss Brown presided at the morning session conducting the devotional services. At the afternoon meeting Mrs. Yourd and Mrs. Stevenson presided in Miss Brown's absence.

The annual report of the Treasurer of the Women's Missionary Magazine gave receipts for the year, $5,574.05. Disbursements, $5,532.26 and no outstanding indebtedness.

Treasurer reported receipts for June, $4,847.20. Disbursements, $9,430.40. One new life member, Miss Margaret Lawrence, First Columbus, Ohio was reported.

Hereafter life memberships received not designated as Jubilee Fund will be placed in the regular channel. "A Friend of Missions" has paid $700 through the Westmoreland Presbyterial to be used to help pay the salary of a missionary for seven years. Mrs. Alter accepted the office of First Vice President of the Women's General Missionary Society.

Mrs. Yourd had the plans and specifications for Henderson Hospital presented. The building is to be of brick containing fourteen rooms and two baths.

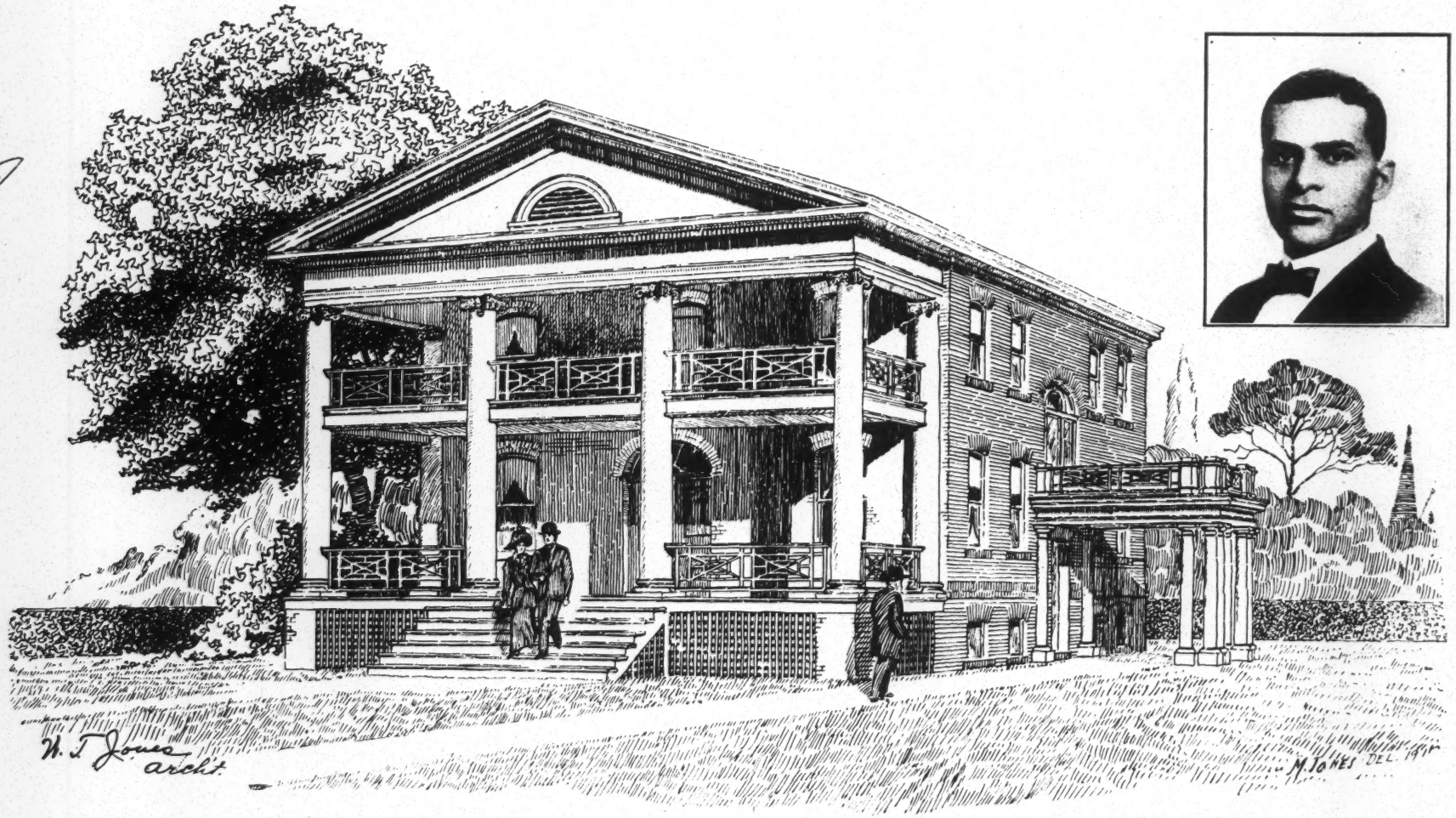
The Junior Secretary reported four new life members in her department: Florence Holmes and Fannie M. McCarty, Salem N. Y.; Raymond Monticue, Mabel Monticue, Kirkwood, Ill., Receipts for June, $15.20. Disbursements, $87.31. One hundred and forty-eight subscriptions for the Junior Magazine were received during the month.

The Foreign Secretary reported that Dr. J. K. McClurkin, pastor of the Shadyside congregation will send a missionary to Egypt, as a memorial to his sister, Miss Mary J. Stevenson. The members of the Shadyside congregation have decided to contribute twelve hundred dollars, for the erection of one of the cottages in the Sangla Hill school plan, as a memorial also, to Miss Mary J. Stevenson. Miss Aulora McIntire accepted the appointment to the Sudan.

The Young Women's Secretary reports three new societies: North Shenango, Coila, N. Y.; and Washington Heights congregation, New York City.

The next regular meeting of the Board will be Tuesday, September, 5th.

(Mrs.) Ada Kerr Wilson,
Secretary.



JUBILEE HOSPITAL, HENDERSON, N. C.

The lot on which the Jubilee Hospital is to be erected is a gift to the Women's General Missionary Society from Rev. J. A. Cotton and wife, of the Henderson School.

MR. THOMAS JONES

A graduate of Knoxville College and a student at present in the Carnegie Institute, Pittsburgh, Pa., Architect.